Politeuphuia.

WITS COMMON-WEALTH.

Newly corrected and amended.

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

LONDON,
Printed by *R. Young*, for *J. Smithwicke*, and are to be sold at his shop in Saint *Dunstans* Church-yard under the Diall. 1641.

Tho: King
his Book
Anno Do:
1670

TO HIS VERY GOOD FRIEND Mr. BODENHAM, N. L. wisheth increase of happinesse.

SIR,

WHat you seriously begun long since, and have alwayes beene very carefull for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with; as one before all most worthy of the same; both in respect of your earnest travaile therein, and the great desire you have continually had for the generall profit. My humble desire is, that you would take into your kind protection this old and new burthen of wit: new in his forme and title, though otherwise old, and of

great antiquity, as being a methodicall collection of the most choice and select Admonitions and Sentences, compendiously drawne from infinite varietie, Divine, Historicall, Poeticall, Politike, Morall, and Humane. As for the envious and over-curious, they shall the lesse since *trouble me, for I know there is nothing in this World but is subject to the* Erinnis *of ill disposed persons, whose malice is as fatall as the Darts of* Cephalus, *or* Paris *shaft, which neither a seven-fold shield, nor* Vulcans *cunning work-manship, nor* Pallas Ægis *can avoid. Thus humbly craving pardon for my boldnesse, beseeching God daily to increase the affection you beare to Learning, I take my leave.*

Your most assured

to command,

N. L.

To The Reader.

COurteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-wealth*, I have once more adventured to present thee with the thirteenth Edition. *Solent primi fœtus rerum horriduli esse & insuaviores, sed amœni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of examples; for that I intend, by Gods grace, the next time to publish the fourth part of *Wits Common-wealth*, containing only examples. Then from your gracious acceptance and censure, let this part draw her perpetuall priviledge, that like *Alcinous* fruits, it may still flourish in the faire Summer of thy gentle favour, and every one of them triumph in despight of Envies raging Winter.

N.L.

In Politeuphuian Decaſtichon.

Myſtica qui ſophiæ, cultæ quadrantia vitæ,
Ingenii varios flores rimaris & ardes:
Intemerata legas hujus monumenta laboris,
In quo ferventem metris ſedabis orexim.
Hoc duce Mercurio, cœleſti numine plenus,
Vertice ſublimi ſcries arcana polorum,
Et facilè rapidas fauces vitabis Averni:
Omnia ſunt in hoc, Muſis aptiſſima ſedes.
Virtutis morumque Pharos Cynoſura vaganti,
Ingenii genii, mentis, rationis acumen.

A. R.

Let him who in deſire Wits wealth imbraces,
Here ſtand & gaze, where well behold he may
A heavenly troupe of matchles Nymphs & Graces,
Their ſilver armes in ſacred Fount diſplay.
Whoſe parts all faire, and equall to their faces,
Make their nak'd beauty, their moſt rich array,
Nor thinke I had him with a vaine ſuppoſe,
Inviting him unto his reſting place;
Whence flowes a river of ſmooth running Proſe,
Whoſe ſtreames, conceits (like Virgins) interlace.
Amongſt green leaves ſo growes the Damask Roſe;
So Diamonds golden Tablets doe enchaſe.

T, M.

WITS COMMON-WEALTH.

Of God.

Definition. *God, the beginning of all things, the* Idea *and patterne of all good, is that Almighty Omnipotence which wanteth beginning and ending; which being made of none, hath by his owne power created all things.*

Here God putteth to his hand, there are no men so mighty, no beasts so fierce, no Sea so deep, that can resist his power.

As a Prince will not suffer that another be called King in his Realme, so likewise God wil not permit that any other in this World should be honoured but he onely.

Without the understanding of the will of God by his Word, our sight is but blindnesse, our understanding ignorance, our wisdome foolishnesse, and our devotion divelishnesse.

God will not suffer man to have the knowledge of things to come: for if hee had prescience of his prosperity, he would be careless; and understanding of his adversitie,

he would bee senseleſſe, *Auguſt.*

God, who hath made all mortall things, hath authority to diſpoſe them, even with the ſame power wherewith he hath created them.

As much doe wee owe unto God for the dangers from which he delivereth us, as for the great wealth and dignities, whereunto he hath alwayes raiſed us.

Where Vertue doth raiſe to honour, there God failes not to eſtabliſh the dignity.

God is called a Well, both becauſe he hath all good things from himſelfe, and alſo for that he doth communicate from thence with his creatures, without any hinderance to himſelfe: for God miniſtreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a moſt bright Sunne, which riſeth upon ſuch as feare him, and goeth downe from them that are careleſſe and prophane.

The treaſures of vices are in us, the abundance of goodneſſe in God. *Ferom.*

The greatneſſe of God is more ſeene in mercy than in puniſhment.

God uſeth us not as our offences deſerve, but as his mercy willeth.

God deales in one ſort with the ſinner, in another manner with the juſt; to the ſinner he pardoneth his offence, and from the juſt hee takes away the occaſions of his ſinne.

Epirus King of Arcadia for breaking up of *Neptunes* Temple was ſtricken blinde.

Mordo-

Mordorus, spoyling *Circes* Temple, was strucken mad, with all his Souldiers.

Alexanders Souldiers seeking to spoile the Temple of the same Goddesse, were slaine with Lightning.

Brennus, the Captaine of the French, entring the Temple of *Apollo*, and spoiling it, was strucken with madnesse, and slew himselfe.

Scipio's souldiers, that robbed the Temple at Tolossa, died all miserably.

As it is impossible with one and the same eye to behold Heaven and earth, so it is as impossible with one disordinate will to love God and the Wold, *August.*

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

God is high: if thou lift thy selfe up unto him, he flyeth from thee; but if thou humblest thy selfe unto him, he commeth down to thee.

Gods Doctrine is the rule of Prudence, his Mercy the worke of Justice, and his Death the Standard of Patience, *Bern.*

The Resurrection of Christ to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God helpe, he is mercifull; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold, Creation, Formation, Consummation.

God is Eternitie, and therefore not found but of such as continually seeke him.

God, although hee be Omnipotent, could never make a creature equall to himselfe.

The Lord of Hosts is called God the Father, the Sonne is the Image of the Father: the Father and the Sonne knowne, the goodnesse of them both, which is the Holy Ghost, is made manifest, *August.*

Jupiter est quodcunque vides, quacunque moveris, Ovidius.

Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt neganda, ne & in illis illicitè curiosi, & in istis damnabiliter inveniamur ingrati, Ambros.

Of Heaven.

Defin. *Heaven is generally taken for that part of the World which is over our heads, a place full of Divine residence, and that Land, where the Faithfull after this life expect their portion and inheritance.*

HEaven is the seat of God, and the Earth is his footstoole.

Heaven is the seat of glory, the habitation of Angels, the resting place of the Faithfull, farre beyond thought, and glorious beyond report.

We deeme it hard to know the things on earth, and finde the objects of our eyes with toile; but who can search the secrets of the heavens? *Basil.*

Heaven is neither infinite in forme nor figure, but one in nature.

Heaven, as it had its Creation of nothing, so it shall be dissolved to nothing.

The disposition and places of the Heavens, are not of power to expresse our good or bad fortunes.

As Hell is the place of all horrour, so Heaven is the haven of all rest.

Heaven is the Habitation of the Elect, the Throne of the Judge, the Receit of the saved, the Seat of the Lambe, the fulnesse of delight, the Inheritance of the Just, and the reward of the faithfull.

From Heaven our soules receive their sustenance Divine.

Heaven is the Church of the Elect, the soule of the Just, and Field of the faithfull.

He is most miserable that is denied to see the Sun-shine; and he is most accursed, to whom God denieth his Heavenly favour, *Gregorie.*

It is hard to live well, easie to dye ill; hard to obtaine Heaven, easie to keep from thence.

None knoweth better how great is the losse of Heaven, than they that are judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower than the way to Hell.

In gloria cœlesti mira serenitas, plena securitas, æterna fœlicitas.

Estque Dei sedes, nisi terra, & pontus, & aër.
Et cœlum, & virtus, superos quid quærimus ultra?

Of Angels.

Defin. *Angels are of an intellectuall and incorporeall substance, alway moveable and free, the divine Messengers of the will of God, serving him by grace and not by kinde, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Selfe-love, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and Protectours of their persons.

Angels were created of God, immortall, innocent, beautifull, good, free, and subtill, of the essence of God himselfe, *Aug.*

Angels have their habitation in heaven, their eyes fixed on the Majesty of God, their tongues formed to his praises, and themselves onely in him.

Every ones Angell that hath guided him in this life, shall at the latter day bring forth him he hath governed, *Origen.*

Angels intend two things, the first is the glory and service of God, the second is the health and salvation of his children.

Angels are the comforters, instructers, and reformers of men.

Angels are Tutors of the Saints, Heraulds of

of heaven, and guardians of our bodies and ſoules.

The Angels exceed not in deſire, deſire not, becauſe they want not, in beholding their Creator, *Amb.*

The Angels have charge to conduct men, Wiſedome to inſtruct men, and Grace to preſerve men.

Angels were the firſt creatures that ever God made.

Angels, whenſoever they are ſent, doe alwaies behold the face of God.

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, and Seraphins.

The divine nature of Angels ſuffereth neither change nor end, for they are immutable and divine.

Angels are ſwift meſſengers to execute the wrath of God againſt his enemies.

Every true Miniſter is a true Angell, and their tongues beare the Embaſſage of the moſt high God.

Angeli ſic foris exeunt, ut internis contemplationis gaudiis non priventur. Greg.

Apoſtatæ angelo ſimilis efficitur homo, qui hominibus eſſe ſimilis dedignatur.

Of Vertue.

Defin. *Vertue is a diſpoſition & power of the reaſonable part of the Soule, which bringeth into order,*

order & decency the unreasonable part, by causing it to propound a convenient end to her own affections and passions, whereby the Soule abideth in a comely and decent habit, executing that which ought to be done according to reason: briefly, it is a porportion and uprightnesse of life, in all points agreeable to reason.

HE that desireth to be called vertuous, it is first requisite that he be good: therefore in the account of reputation, it is more worthy to bee called Vertuous, than Noble or Reverend: for that the one title descends together with dignity, and the other is the reward of the work which we use. So that it fals out in good experience, that this title of Vertue is of many men desired, but of very few truly deserved.

Vertue maketh a stranger grow naturall in a strange Countrey, and Vice maketh the naturall strange in his owne countrey.

Vertue is health, Vice is sickneſſe, *Petra.*

Vertue is a stranger upon Earth, but a Citizen in Heaven.

Take away discretion, and Vertue will become Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sunne to lighten the world.

To forgive, is no lesse Vertue in Princes, when they be offended, than Revenge a vice in the common sort, when they be wronged.

Vertue

Vertue goes not by birth, nor discretion by yeeres; for there are old fooles and young Counsellers, *Gevara.*

Vertue is the Queene of Labourers, Opinion the Mistresse of Fooles, Vanity the Pride of Nature, and Contention the overthrow of Families.

Vertue maketh men on the Earth famous, in their graves glorious, and in the Heavens immortall, *Chilo.*

Vertue is not obtained in seeking strange Countries, but amending of old errours.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Vertue to the letter Y, which is small at the foot, and broad at the head; meaning that to attaine Vertue is very painefull, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equall in the Heavens, *Socrates.*

The first step to Vertue, is to love Vertue in another man.

Vertue while it suffereth overcommeth.

Vertue cannot perfectly be discerned without her contraries; nor absolutely perfect without adversitie.

He that remembreth his Vertue, hath no Vertue to remember, seeing he wanteth Humility,

mility, which is the Mother Vertue of all Vertues.

Vertue is better and more certaine than any Art.

The actions of Vertue doe so much affect the beholder, that he presently admireth them, and desireth to follow them.

A man endued with Vertue, meriteth more favour than a man of much wealth.

It is no lesse Vertue to keepe things after they be gotten, than to get them, *Ovid.*

Vertue in generall, is a Castle impregnable; a River, that needeth no rowing; a Sea, that moveth not; a Treasure, endlesse; an Army, invincible; a Burthen supportable; an ever-turning Spye; a Signe deceitlesse; a plaine Way failelesse; a true Guide, without guile; a Balme, that instantly cureth; an eternall honour, that never dieth, *Mar. Aurel.*

Laudo factam de necessitate virtutem, sed plus laudo illam, quam elegit libertas, non inducit necessitas.

——Virtus medio jacet obruta cœno,
Nequitiæ classes candida vela ferunt.

Of Peace.

Defin. *Peace is the quiet and tranquillity of Kingdomes, burying all Seditions, Tumults, Uprores, and Factions; and planting Ease, Quietnesse, and Security, with all other flourishing ornaments of happinesse.*

Deare

DEare and unprofitable is the Peace that is bought with guiltleſſe Bloud.

They juſtly deſerve the ſword of Warre, which wilfully refuſe the conditions of Peace.

Peace flouriſheth where Reaſon ruleth, and Joy raigneth where Modeſty directeth.

Peace is the end of Warre, Honour the joy of Peace, and good government the ground of them both.

Peace is of moſt men deſired.

Concord in a City, is like harmony in Muſicke.

Concord of many maketh one.

As the living members of the body, united together, maintaine life; and divided, haſten death: ſo Citizens in a Common-weale, by their Concord maintaine the ſtate, but by their hatred deſtroy it.

True Peace, is to have Peace with Vertue, and Warre with Vice.

Peace asketh no leſſe wiſedome to conſerve it, than valiantneſſe to obtaine it.

The colour of Peace maketh the War more ſecure; for who ſuſpect leaſt, are ſooneſt prevented, *Olaus Mag.*

Archidamia the Spartan Lady, ſeeing her Countrey ſuppreſt by the covetouſneſſe of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked ſword in her hand, and in the name of all the Ladies, chid the heartleſſe Lords, for ſuffering themſelves to live, their countrey being

ing overthrowne, and they like to loſe their liberty.

Pyrrhus entring Sicily, poſſeſſed with hope of ſome Peace, afterward ſurpriſed the Countrey, and inthralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftner promiſed than performed, *Plato.*

The countenance declareth mans inclination to peace; and the auſterity of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wiſedome, to bee at peace with men, at war with vices.

To rule an eſtate, is a heavie burthen; but to undergoe peace is an eaſie carriage.

Concord maketh ſmall things mightily to encreaſe, but diſcord maketh great things ſodainly to decay.

To flie from peace, which wee ſhould earneſtly purſue, is to follow diſcord, and our owne deſtruction.

That thing is more eſteemed which is obtained by peacefull words, than that which is gotten by forcible violence.

Nemo vires ſuas in pace cognoſcit: ſi enim bella deſunt, virtutum experimenta non proſunt.

Pax optima rerum.

Quas homini non eſſe datum eſt: pax una triumphis
Innumeris melior: pax cuſtodire ſalutem,
Et cives æquare potens. Sil. Ital.

Of

Of Truth.

Defin. *Truth is that certaine & infallible vertue, which bringeth forth all goodneſſe, revealeth the Creation of the World, the power of our Creator, the eternall Crowne of Bliſſe we hope for, & the puniſhments allotted for our miſdoings: it is a Vertue, through which we are inclined to ſpeake no otherwiſe with our Tongue, than we thinke with our Heart.*

TRuth ſtands not upon the tongues of Men, nor Honour upon the frownes of authority.

There is nothing ſo ſecretly hidden, but Time and Truth will reveale it.

Truth may be oft blamed, but never ſhamed: and Vertue ſuppreſſed by ſlander, will at laſt appeare without blemiſh.

The diſſolving of a doubt, is the finding of the Truth.

Truth is the Law of Arts.

Truth hath two Companions, Wiſedome and Conſtancy.

Truth is the Meſſenger of God, which every man ought to reverence, for the love of her Maſter.

Truth onely among all things is priviledged, in ſuch wiſe, that when Time ſeemeth to have broken her wings, then as immortall ſhe taketh her force, *Aug.*

The pureſt Emerald ſhineth brighteſt, when it hath no foyle, and Truth delighteth moſt when it is apparelled worſt.

The

The end of Grammar, is to ſpeake aptly and agreeably; and the end of the ſpeech, Society: of Rhetoricke, to carry all mens minds to one opinion: of Logicke, to finde a Truth amidſt many falſhoods; all other Arts do likewiſe tend to Truth.

Foure very good Mothers have foure very bad Daughters: Truth hath Hatred; Proſperity hath Pride; Security hath Perill; and Familiarity hath Contempt.

Pharamond the firſt King of France was named *Warmond*, which ſignifieth Truth.

Truth feareth nothing more than to be hid; ſhe careth for no ſhadow, but is content with her owne light.

Truth is a vertue that ſcaleth the Heavens, illuminateth the Earth, maintaineth Juſtice, governeth Common-weales, kills Hate, nouriſheth Love, and diſcovereth Secrets.

Truth is a ſure pledge not impaired, a ſhield never pierced, a Flower that never dyeth, a State that feareth no fortune, and a Port that yeelds no danger. *Cicero.*

Truth is health that is never ſicke, a life that hath never end, a ſalve that healeth all ſores, a Sunne that never ſetteth, a Moone that is never eclipſed, an Herb that is never withered, a Gate that is never lockt, and a Voyage that never breeds wearineſſe.

Truth is ſuch a vertue, that without it our ſtrength is weakneſſe, our Juſtice tyrannous, our humility trayterous, our patience diſſembled,

bled, our chastity vaine, our liberty captive, and our piety superfluous.

Truth is the Center wherein all things repose, the Card whereby we saile, the Wisdome whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield which defendeth us.

Truth is the ground of Science, the Scale to Charity, the Type of Eternity, and the fountaine of Grace.

By Truth the innocent smileth before the Judge, and the Traitor is discovered before he is suspected.

Truth is a good cause, and needs no helpe of Oratory, and the least speech discovers the best credite.

Qui veritatem occultat, & qui mendacium prodit, uterq; reus est: ille, quia prodesse non vult; iste, quia nocere desiderat, August.

Non bene mactato cœlestia numina gaudent:
——Sed quæ præstanda est, & sine teste fides.

Of Conscience.

Defin. *Conscience generally is the certaine and assured testimony, which our soules carry about with them, bearing witnesse of what we speake, thinke, wish, or doe: it is to the wicked, an Accuser, a Judge, a Hangman, and a Rope: to the godly, a comfort, a reward, and ayde against all adversities.*

A Guilty

A Guilty Conſcience is a worme that biteth, and never ceaſeth.

The Conſcience once ſtained with innocent bloud, is alwayes tyed to guilty remorſe.

Conſcience is a Worme that fretteth like the *Serus* Wooll, ſecretly and deepely; eaſily gotten, and hardly worne out.

Where the Conſcience is drowned with worldly Pompe and Riches, there Wiſedome is turned to Fooliſhneſſe.

Conſcience is the chamber of Juſtice. *Orig.*

He that frameth himſelfe outwardly to doe that which his Conſcience reproveth inwardly, wilfully reſiſteth the Law of God.

The Conſcience is waſted, where ſhipwrack is made of Faith.

A good Conſcience is the onely liberty.

The Conſcience is a Booke wherein our daily ſinnes are written.

A good Conſcience is a continuall quietneſſe.

Although the Conſciences of many ſeeme to be ſeared with hot yron, as if it were voyd from all feeling of ſinne, yet at the point of death it is awakened, yea and it driveth the miſerable ſoule to deſperation.

We ſhall carry nothing with us out of this life, but either a good or a bad Conſcience.

Diſcerne diſcreetly, and practiſe reverently thoſe things that are good, that thine owne Conſcience may be cleare, and others by thy doings not offended. *Greg.*

A cleare Conſcience needeth no excuſe, nor feareth any accuſation.

None is more guilty, than he whoſe Conſcience forceth him to accuſe himſelfe.

To accuſe ones ſelfe before he is accuſed, is to finde a foule cracke in a falſe conſcience.

Conſcience beareth little or no ſway, where coine brings in his plea.

The Conſcience loaden with the burthen of ſinne, is his owne Judge, and his owne Accuſer.

Whereas any offence is committed through ignorance, or any other violent motion; the cauſes that encreaſe the ſame being cut off, penitence and remorſe of Conſcience preſently followeth.

The Philoſophers account thoſe men incurable, whoſe conſciences are not touched with repentance for thoſe ſinnes which they have committed.

There is no greater damnation than the doome of a mans owne conſcience.

The violence of conſcience commeth from God, who maketh it ſo great, that man cannot abide it, but is forc't to condemne himſelfe.

A wicked conſcience purſueth his maſter at his heeles, and knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ conſcientiæ: vis autem nunquam eſſe triſtis? bene vive. Iſidor.

Heu quantum pœnæ mens conſcia donat.
——Sua quemque premit terroris imago.

Of

Of Prayer.

Defin. *Prayer (as some Divines affirme) is to talke with God, craving by intercession and humble petition, either those things necessarie for the maintenance of this life, or forgivenesse of those things, which through frailty we daily commit.*

THe just mans prayer appeaseth the wrath of God.

Prayer must be freely given, and never sold.

Prayer is the oblation of a thankefull heart, and the token of a contrite & penitent minde.

Prayer is not to bee attempted with force and violence of heart, but with simplicity, and meeknesse of spirit. *August.*

Happy is that man, whom worldly pleasures cannot draw from the contemplation of God, and whose life is a continuall Prayer.

Prayer is the wing wherewith the Soule flyeth to Heaven, and Meditation the Eye wherwith we see God. *Amb.*

Prayer kindleth, inflameth, and lifteth up the heart unto God, and the incense of meditation is pleasing in his eyes.

The Prayer of the poore afflicted pierceth the clouds.

Prayer is a vertue that prevaileth against temptation, and against all cruell assaults of infernall Spirits, against the delights of this lingring life, and against the motions of the flesh. *Bernard.*

Prayer engendreth confidence in the soule, confi-

confidence engendreth peace and tranquillity of conſcience.

Faith joyned with Prayer, maketh it more forcible, but humility coupled with it, maketh it beneficiall and effectuall.

Vertuous and godly diſpoſed people do daily pray unto God for the cleanſing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to reſtraine it, that the corruption thereof burſt not out, either to the hurt of themſelves or others.

The Romanes upon certaine high dayes prayed for encreaſe of wealth to the people of Rome: which *Scipio* being Cenſor changed, ſaying, That it was ſufficient, and that they ought onely to pray unto God to preſerve it ſuch as it was.

Thy prayer is thy ſpeech to God: when thou readeſt, God ſpeaketh to thee, and when thou prayeſt, thou talkeſt with God, *Auguſt.*

Let prayer aſcend, that grace may deſcend.

He that knoweth how to pray well, knoweth how to live well.

Where the mercy of the giver is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer muſt bee accompanied with the exerciſe of mortification.

No prayer can tye the will of God unto us, except firſt of all wee renounce and conquer our owne wills.

Pray in thy heart unto God at the beginning of all thy works, that thou mayeſt bring them to a good concluſion, *Socrat.*

Pray not to God to give thee ſufficient, for that he will give to every man un-asked: but pray that thou mayeſt be contented and ſatiſfied with that which hee giveth thee.

Heaven ſhall ceaſe to bee, when it ſhall ceaſe to runne: and men ceaſe to proſper, when they ceaſe to pray.

The wrath and love of God follow each other, but the former is mitigated by prayer and repentance.

Prayer and repentance bringeth peace to the unquiet conſcience.

Orans conſiderare debet quid petit, quem petit, ſeipſum qui petit, Bernard.

Flectitur iratus voce rogante Deus.

Of Bleſſednesse.

Defin. *Bleſſednesse or beatitude, is the grace of God and his benefits, bountifully beſtowed on them that ſerve him and keepe his commandements.*

TRue bleſſednesse from mortall eyes is hid; and left as an object to the purer ſpirits.

That man cannot be truly bleſſed, in whom vertue hath no place.

A man that is wiſe, although hee fall into extreme povertie, yet is hee very rich and greatly bleſſed.

Bleſſednesse is an outward quietneſſe, *Ariſt.*

Bleſſednes far off, beginneth from humility.

A bleſſed man cannot erre.

There is no truer happineſſe in this life, then that which beginneth everlaſting happineſſe; and no truer miſery, then that which leadeth to everlaſting miſery.

The firſt felicity that godly men have after this

this life, is the reſt of their ſoules in Chriſt; the ſecond ſhall be the immortality and glory of their bodies.

This is perfection and happineſſe, even for every thing to attain the end for which it was created, and therein to reſt and be bleſſed.

Hatefull and hapleſs is that happineſſe, that traineth men from truth to inſolence.

Since in every thing the exceſſe is hurtfull, the aboundance of felicity is moſt dangerous.

It is not true bleſſedneſſe, which hath an end.

If thou knoweſt all that ought to be known, thou art truly bleſſed.

They are to be accounted bleſſed, to whom fortune hath equally weighed the good with the evill

All things truly belonging to bleſſedneſſe, doe chiefly conſiſt in the noble vertues of wiſedome.

True bleſſedneſſe conſiſteth in a good life, and happy death, *Solon.*

Not the rich, but the wiſe avoid miſerie, and become happy and bleſſed.

They that thinke riches the cauſe of happineſſe, deceive themſelves no leſſe then if they ſuppoſed, that cunning playing upon the Lute or Harpe came from the inſtrument, and not from Art.

Thoſe men be truely bleſſed, whom no fear troubleth, no penſiveneſſe conſumeth, no carnall concupiſcence tormenteth, no deſire of worldly wealth afflicteth, nor any fooliſhneſſe moveth unto mirth.

True felicity consisteth in the good estate of the soule.

Fœlix anima quæ spreto turbine sæculi, pertransiens corporis claustra, illius summi & incomprehensibilis lucis potest aliquo illustrari radio: fœlix cui victa voluptas.

Terga dedit, longi quem non fregere dolores.

Of Love.

Defin. *Love is the most excellent effect of the soul, whereby mans heart hath no fancy to esteeme, value, or ponder any thing in this world, but the care and study to know God; neither is it idle, but worketh to serve him whom he loveth; and this love is heavenly. There is also a love naturall, and that is a poyson which spreadeth through every veine; it is a hearb, that being sowne in the entrailes, mortifieth all the members; a pestilence, that through melancholy killeth the heart; and the end of all vertues.*

LOve is the Master of boldnesse and confidence, *Niphus de pulch.*

Love is an unreasonable excesse of desire, which commeth swiftly and departeth slowly.

Whosoever loveth, is deceived and blinded in that which he loveth.

The love that a man getteth by his vertues is most permanent.

Love is full of speech, but never more abundant therein then in praise.

A friend loveth alwayes, a lover but for a time.

The love of beautie is the forgeting of reason.

Love

Love begun in perill, ſavoureth of greateſt delight when it is poſſeſſed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a ſnare to intrap vertue.

Love is a fading pleaſure mixed with bitter paſſions, and a miſery tempered with a few momentary delights.

All bonds are little enough to hold love.

Love is a vertue, if it bee meaſured by dutifull choyce, and not maimed with wilfull chance.

Lawleſſe love never endeth without loſſe; nor the nuptiall bed defiled eſcapes without revenge.

Fancie is a worm that biteth ſoreſt the flouriſhing bloſſomes of youth.

Love is not to be ſuppreſt by wiſedome, becauſe not to be comprehended with reaſon.

Hot love is ſoone cold, and faith plighted with an adulterous vow, is tyed without conſcience, and broken without care.

Love as it is variable, ſo it is mighty in forcing effects without denyall.

Cupid is not to be reſiſted without courage, but entertained with courteſie.

Love vanquiſheth Tyrants, conquereth the malice of the envious, and reconcileth mortall foes unto perfect friendſhip.

Love is a heat full of coldneſſe, a ſweet full of bitterneſſe, a paine full of pleaſantneſſe, making the thoughts have eyes, and hearts eares, bred by deſire, nurſed by delight, weaned by jealouſie, kild by diſſembling, and buried by ingratitude.

That which with the heart is loved, with the heart is lamented.

Love is a worme, which commonly lives in the eye, and dyes in the heart.

To be free from love is ſtrange, but to think ſcorne to be beloved, is monſtrous.

Love and royalty can ſuffer no equalls.

Love being honeſt may reape diſdaine, but not diſgrace.

Hee that feeds upon fancie, may bee troubled in the digeſtion.

Love without his fruit, is like a picture without a face.

Love never tooke thought, but neere her lives end; and hope of heaven had never fear of hell.

Things immortall are not ſubject to affliction, *Hermes.*

Affection bred by inchantment, is like a flower wrought in ſilke, in colour and forme moſt like, but nothing at all in ſubſtance and avour.

Love gotten by witchcraft is as unpleaſant, as fiſh taken with medicines is unwholſome.

Love is as a Chamelion, which draweth nothing in the mouth but Aire, and nouriſheth nothing in the body but the tongue.

Love breaketh the braine, but never bruiſeth the brow; conſumeth the heart, but never toucheth the skinne, and maketh a deep skar to be ſeen before any wound be felt.

A man hath choice to begin love, but not to [illegible] it.

It is meete for Lovers to preferre manners before.

before money, and honesty before beautie.

Lawlesse love without reason, is the very load-stone to ruth and ruine.

Love is not satisfied with gold, but onely payed with love againe, *Pythag.*

Love covereth a multitude of sinfull offences, and loyalty recovereth a world of infirmities.

Love knots are tyed with eyes, and cannot be untied with hands; made fast with thoughts not to be unlooſed with fingers.

To have a faire Mistresse in love, and want gold to maintaine her, to have thousands of people to fight, and no pennie to pay them, maketh your Mistresse wilde, and your souldiers tame.

True love is never idle, but worketh to serve him whom he loveth, *August.*

As Ivie in every place findeth somewhat to cleave unto, so love is seldome without a subject

Love is threefold; the first onely imbraceth vertue; the second is infamous, which preferreth bodily pleasure; the third is of the body and soule: nothing more noble then the first, then the second nothing more vile, the third is equall to both, *Plato.*

Love is a cruell impression of that wonderfull passion, which to bee defined is impossible, because no words reach to the strong nature of it, and onely they know it, which inwardly doe feele it, *Aurelius.*

He that maketh not his Mistresse a Goldfinch, may perhaps in time find her a wagtaile

The assaults of love must bee beaten backe at the first sight, lest they undermine at the second, *Pythag.*

He that looketh to have cleare water, must digge deepe; hee that longeth for sweete musicke, must straine Art to the higheſt; and hee that seeketh to winne his love, must stretch his labour, and hazzard his life.

It falleth out in love as it doth with Vines; for the young Vines bring the most wines, but the old is best.

Birds are trained with sweet calls, but they are caught with broad nets; lovers are allured with faire lookes, and intangled with disdainfull eyes.

Of love mixed with mockery, followeth the truth of infamy.

Hee that hath sore eyes must not behold the candle; nor he that would leave his love, fall to the remembrance of his Lady; for the one causeth his eyes to smart, and the other procureth the heart to bleed.

Like as the fire wasteth the wood, so scornfulneſse consumeth love, *Hermes.*

Love can never be fully fixed, when in him that is beloved there wanteth merit.

It is convenient in love to be discreet, and in hatred provident and advised.

Love is a frantick frenzy, that so infects the minds of men, that under the taste of Nectar they are poysoned with the water of Styx.

Love brings on lewd looks to command by power, and to be obeyed by force.

Love and fortune favours them that are resolute.

Lovers

Lovers oft times proceede in their suit as Crabs whose paces are alwayes backward.

As affection in a lover is restlesse, so if it be perfect it is endlesse.

Love is a sweet tyranny, because the lover endureth his torment willingly, *Niphus.*

The minde of a Lover is not where hee liveth, but where he loveth.

Love fixed on vertue, increaseth ever by continuance.

The passionate lover if he saile, love is his Pilot; if he walke, love is his companion; if he sleepe, love is his pillow.

Love is onely remedied by love, and fancie must be cured by affection, *Pyth.*

Sophocles being demanded what harme hee would wish to his enemy, answered, that hee might love where he was not fancied.

Love is most fortunate, where courage is most resolute.

Affections are harder to suppresse then enemies to subdue.

Lovers oathes are like fetters made of glasse, that glister faire, but couple no constraint.

Love maketh a man that is naturally addicted to vice, to bee endued with vertue, forcing him to apply himselfe to all laudable exercises, that thereby hee may obtaine his lovers favour; coveting to be skilfull in good letters, that by his learning he may allure her, to excell in musicke, that by his melody hee may intice her, to frame his speech in a perfect phrase, that by his learning and eloquence hee may perswade her; and what na-

cure wanteth, he seeketh to amend by art; and the onely cause of this vertuous disposition is love.

Love be it never so faithfull, is but a Chaos of care and fancy, though never so fortunate, is but a masse of misery, *Chilo.*

Love is to bee driven out by reason, not to be thrust out by force.

Amidst the naturall passions of man, love is the fountaine of all other.

The lover knoweth what hee doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a suddaine.

It is a profit for young men, and a fault for old men to be in love.

The best Physician to cure love, is shee that gave the wound.

The first step to wisedome, is not to love; the second, so to love that it bee not perceived, *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his image, so God in man is both loved and hated; he cannot hate man who loveth God, nor can hee love God, who hateth man, *Bernard.*

He that gathereth Roses, must be content to pricke his fingers, and hee that will win a Womans good will, must be content with sharpe words.

There are sixe properties in love: Selfe-love is the ground of mischiefe: Lascivious love, the root of Remorse: Wanton love, the cowards warfare: Pure love never saw

the

the face of feare: Pure loves eyes pierce the darkeſt corners: Pure love attempteth the greateſt dangers.

Libertas quoniam nulli jam reſtat amanti,
Nullus liber erit, ſi quis amare velit.
——Heu quantum mentes dominatur in æquas
Juſta Venus!

Of Jealouſie.

Defi. *Jealouſie is a diſeaſe of the mind, proceeding from a fear, which a man hath, that that thing is communicated to another, which he would not have common, but private to himſelfe: it is alſo bred of that love, which will not ſuffer a partner in a thing beloved.*

HEe that is painted with the reſtleſſe torment of Jelouſie, doubteth and miſtruſteth himſelfe, being alwayes frozen with fear, and fired with ſuſpicion, *Her.*

Jealouſie is ſuch a heavie and grievous enemy to the whole eſtate of matrimony, and ſoweth betweene the married couple ſuch deadly ſeeds of ſecret hatred and contention, as love being once raced out with ſackleſſe diſtruſt thereof, through envie enſueth bloudy revenge.

A jealous man is ſuſpicious evermore, judging the worſt: for if his Wife be merry, hee thinketh her immodeſt; if ſober, ſullen; if pleaſant, inconſtant; if ſhe laugh, it is lewdly; if ſhee looke, it is lightly; yea he is ſtill caſting beyond the Moone, and watcheth as the crafty Cat over the ſilie Mouſe.

Love as it is divine with loyalty, ſo it is helliſh with jealouſie. Jea-

Jealousie proceedeth from too much love.

The heart being once infected with Jealousie, the sleepes are broken, and dreames prove unquiet, the whole night is consumed in slumbers, thoughts, and cares, and the day in woe, vexation, and misery.

The Jealous man living dyes, and dying prolongs out his life and passion worse than death: none looketh on his love but suspicion sayes, This is he that covets to be corrivall in my favours; none knocketh at the doore, but starting up, hee thinketh them to be the messengers of fancy; none talkes, but they whisper of affection: if she frowne, shee hates him and loves others; if shee smile, it is because she hath had successe in her love; looke shee frowardly on any man, she dissembles; if shee favour him with a gracious eye, then as a man possessed with a frenzie, hee cryeth out, that neither fire in the straw, nor love in a womans lookes can be concealed; thus doth he live restlesse, and maketh love, that oft is sweet, to be in taste more bitter then gall.

Jealousie is a hell to the minde, and a horrour to the conscience, suppressing reason and inciting rage.

As there is no content to the sweetnesse in love, so there is no despaire to the prejudice of jealousie.

As a ship in a tempest, so is the minde tost by jealousie, the one still expecteth his wrack, the other seeketh his owne ruine.

Jealousie maketh the coward stout, the bashfull audacious, the babler silent.

He that is jealous, is like him that is sicke

of

of an ague, and powreth in drinke to augment the chilneſſe of his ſickneſſe, *Hip.*

There can be no greater tyranny then jealouſie, whereby a man continually murthereth himſelfe living.

Jealouſie begeteth revenge, revenge nouriſheth jealouſie.

Love is married to jealouſie.

Suſpition is the mother of jealouſie, *Dionyſius.*

Three things breed Jealouſie; a mighty ſtate, a rich treaſure, and a faire wife.

Jealouſie is a hel-born Fiend, that peſtereth the minde with inceſſant paſſions.

Jealouſie, in ſeeking death, contemneth it: in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-live revenge.

As the Crow thinks her owne birds faireſt, ſo the jealous man thinketh his owne choice excellenteſt.

Of little brooks proceed great Rivers, and from ſmall ſparkles of jealouſie ariſe great flames of diſtemperature.

To trouble a jealous man with counſell, is to augment his paine with ſuſpition.

Matrimonium ita demum tranquillè exigi poteſt, ſi uxor cæca, maritus autem ſurdus fiat. Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus, marito obnoxia eſt uxoris garrulitas, quâ moleſtiâ caritura eſt ſi ſurdus ſit.

Of

Of Hate.

Defin. *Hate, or envie, is a griefe arising of another mans prosperity, and malignity is most commonly joyned with it, whether it be the fountaine of it, as some say, or one part thereof, as others will have it. This malignity or common hate, is a delight and pleasure taken in another mans harme, although wee receive no profit thereby, and it seemeth to be accidentall, that is, procured by hatred or ill will, arising of some evill affection which one man beareth to another.*

THe greatest floud hath the soonest ebbe, the forest tempest the suddainest calme, the hottest love the coldest end, and from the deepest desire oft-times ensueth the deadliest hate.

Hate thirsteth to salve his hurts by revenge.

Envie is a secret enemy to honour.

There is nothing that more spiteth a man, then to receive an injury before his enemy.

Hatred is the spirit of darkenesse.

Hatred is blinde as well as love, *Plutar.*

Envie is imagined of the Poets to dwell in a darke Cave, being pale and leane, looking asquint, abounding with gall, her teeth black, never rejoycing but in others harme, still unquiet and carefull, and continually tormenting her selfe.

Envie in this point may be discerned from hatred, the one is secret, the other is open.

The envious man is fed with daintie meat,

meat, for hee doth continually gnaw upon his owne heart.

Hate hath sundry affections, as contempt, anger, debate, and scornfulnesse.

Envie shooteth at others, and woundeth her selfe.

Sicilian Tyrants did never finde,
Then envie greater torment of the minde.

A wise man had rather bee envied for provident sparing, then pitied for his prodigall spending.

Bavins are knowne by their bands, Lyons by their clawes, Cockes by their combes, and envious men by their manners.

Envie never casteth her eye low, nor ambition never points but alwayes upward.

Revenge barketh onely at the Starres, and spight spurnes at that she cannot reach.

Envie braggeth, but draweth no bloud; and the malicious have more minde to quip, then might to cut.

Envie is like lightning, that will appeare in the darkest fogge.

Very few dare serve or follow such as the Prince doth hate.

Much strangenesse breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred, and malice of them that be evill, justifieth the justice and sentence of them that be good.

It is better to be fellow with many in love, then to be a King with hatred and envie.

Envie is blinde and can doe nothing but dispraise vertue, *Solon.*

Envy

Envie is so envious, that to them that of her are most denyed, and set farthest off, she giveth most cruell strokes with her feet.

As rust consumeth Iron, so doth envie the hearts of the envious, *Anaxag.*

An envious man waxeth leane with the fatnesse of his neighbour.

It is a scab of the world to bee envious at vertue.

Envie is the companion of mightinesse.

I doe not allow of envie; but of good, saith *Euripides*, I would be envied.

Envie is the daughter of pride, the author of murther, and revenge, the beginner of secret sedition, and the perpetuall tormenter of vertue.

Envie is the filthy slime and impostume of the soule, a perpetuall torment to him in whom it abideth; a venome, a poison or quicksilver, which consumeth the flesh, and dryeth up the marrow of the bones, *Socrat.*

Take away envie, and that which I have is thine: let there be no envie, and that which thou hast is mine.

The envious man thinketh his neighbours losses to be his gaines.

Of vices envie is the most ancient, pride the greatest, and gluttony the foulest.

The injured man doth oftentimes forget, but the envious man doth never spare to persecute.

Envie is a sickenesse growing from other mens happinesse, *Marc. Aurel.*

If any man be good, hee is envied; if evill, himselfe is envious.

The

The envious bury men quicke, and raiſe up men being dead.

Hidden hatred is more dangerous then open enmity.

It is an evill thing to hurt becauſe thou hateſt; but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh up the greateſt part of his owne poiſon, *Socrat.*

That hatred is commonly moſt deadly, which hath once beene buried, and afterward through injury is revived.

The injury of a friend is more grievous then the malicious hatred of en enemy.

Envy is alwayes ready to ſpeake what commeth next to minde, and not that which ſhee ought to ſpeake.

Like as griefe is a diſeaſe of the body, ſo is malice a ſickneſſe of the ſoule.

Envie is nothing elſe but griefe of the mind at other mens proſperity, *Amb.*

Debate, deceit, contention, and envie, are the fruits of evill thoughts.

Envie doth alwayes waite at vertues elbow.

Glory in the end erecteth that, which envie in the beginning ſeemed to depreſſe.

Paſcitur in vivis livor, poſt fata quieſcit.

Nulla ingenia tam prona ad invidiam ſunt, quàm eorum, qui genus ac fortunam ſuam animis non æquant, quia virtutem & alienum bonum oderunt.

Of Women.

Defin. *Women, being of one and the ſelfe ſame ſubſtance with man, are what man is, onely ſo*

much

much more imperfect, as they are created the weaker vessels.

WOmens sorrowes are either too extreme, not to bee redressed; or else tricked up with dissimulation, not to bee beleeved.

Who findes constancy in a woman, findes all things in a woman.

Women are to bee measured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their answers sharpe, yet like Faulcons they will stoope to a gaudy lure.

Womens tongues pierce as deepe as their eyes.

Womens eyes shed teares both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawne with angels to become divels.

A woman once made equall with man becommeth his superiour, *Socrat.*

Women be of right tender condition, they will complaine for a small cause, and for lesse will rise up into great pride.

Like as no man can tell where a shooe wringeth him, better then hee that weares it; so no man can tell a womans disposition better then hee that hath wedded her, *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it then a woman.

Beauty

Beauty in the faces of women, and folly in their heads, bee two wormes that fret life, and waſte goods.

Women for a little goodneſſe looke for great praiſe, but for much evill no chaſtiſement.

A fierce beaſt, and a perillous enemy to the Common-wealth, is a wicked woman; for ſhee is of much power to doe great harme, *Euripedes.*

The Eagle when hee ſoreth neereſt the Sunne, hovers for a prey; the Salamander is moſt warme when hee lyeth from the fire, and a woman moſt heart-hollow, when ſhee is moſt lip-holy.

Though women ſeeme chaſte, yet they may ſecretly delight in change; and though their countenance be coy to all, yet their conſcience may be curteous to ſom-one.

Women in miſchiefe are wiſer then men.

Women by nature are more pitifull then men, but being moved to anger they become more envious then a ſerpent, more malicious then a Tyrant, and more deceitfull then the divell, *Socrat.*

Women that are chaſte when they are truſted, prove wantons when they are cauſleſly ſuſpected.

It is the property of a woman to covet moſt of that which is denyed her.

Virgins hearts are like Cotton trees, whoſe fruit is ſo hard in the bud that it ſoundeth like ſteele, and being ripe, put forth, is nothing but wooll.

As it is naturall to women to deſpiſe that which

which is offered, so is it death to them to bee denyed that which they demand.

Womens hearts are full of holes, apt to receive, but not retaine.

He that can abide a curst wife, neede not to feare what company he liveth in.

Like as to a shrewd horse belongeth a sharpe bridle, so ought a curst wife to bee sharpely handled, *Plato.*

The closets of womens thoughts are ever open, and the depth of their hearts hath a string that stretcheth to their tongues end.

Women are like to fortune standing upon a Globe, winged with the feathers of fickleneſſe.

The rule for a wife to live by, is her husband, if he be obedient to the Lawes publike.

The eyes of women are framed by art to enamour, and their tongues by nature to inchant.

Womens faces are lures, their beautie baits, their lookes nets, and their words inticing charmes.

A hard-favoured woman renowned for her chastity, is more to be honoured then shee that is inconstant, though never so famous for her beauty, *Mar. Aur.*

Sophocles being asked why, when he brought in the persons of women, hee made them alwayes good, whereas *Euripides* made them bad? Because I (quoth hee) doe represent women as they should bee, *Euripides* such as they are.

A faire woman unconstant, may be resembled to the counterfeit which *Praxitiles* made

of

of *Flora*; before the which if one stood directly, it seemed to weep, if on the left side, it seemed to laugh, if on the right side, to sleepe

Womens wits are like Sheffield knives, which sometimes are so sharpe that they will cut a haire, and otherwhile so blunt that they must goe to the grindstone.

If women bee beautifull, they are to bee wonne with praises; if coy, with prayers; if proud with gifts; if covetous, with promises.

A woman of good life, feareth no man with an evill tongue.

Women oft in their loves resemble the Apothecaries in their Arts, who choose the weedes for their shops, when they leave the faireſt flowers in the Garden.

The wiſer sort of women are comonly tickled with selfe-love.

The affections of women are alwayes fettered, either with outward beauty, or inward bounty.

Womens hearts and their tongues are not Relatives.

A faire woman with foule conditions, is like a sumptuous Sepulchre full of rotten bones.

A woman that hath beene married to many, can hardly please many.

An honeſt woman being beautifull, killeth young men with her countenance, *Guevar*.

A womans minde is uncertaine, it hath as many new devices as a tree hath leaves; for shee is alwayes desirous of change, and seldome loveth him heartily with whom shee hath

hath beene long conversant.

Trust not a woman when shee weepeth, for it is her nature to weepe when shee wanteth her will, *Socrat.*

Silence in a woman is a speciall vertue.

A woman that hath no dowry to marry her, ought to have vertue to adorne her.

A woman in her wit is pregnable; in her smile deceivable, in her frowne revengeable, in her death acceptable.

A faire, beautifull and chaste woman, is the perfect workmanship of God, the true glory of Angels, the rare miracle of earth, and sole wonder of the world, *Hermes.*

That man that is married to a peaceable and vertuous woman, being on earth hath attained heaven, being in want hath attained wealth, being in woe hath attained comfort.

Fœmina nulla bona est vel si bona contigit ulli,
Nescio quo pacto, si mala facta bona est.

Nisi sermonum optima semina mulieres suscipiunt, & participes eruditionis virorum fiant, absurda multa pravaq; consilia atque cogitationes & affectus malos pariunt, Plutarch.

Of Beauty.

Defin. *Beauty is a seemely composition of all the members, wherein all the parts with a certaine grace agree together: but beauty or comelinesse of the minde, is a convenience meet for the excellencie of a man, and that wherein his nature doth differ from other living creatures: and as the outward beautie moveth and rejoyceth the eyes, so this shining in our lives by*

good

good order and moderation, both in deed and word, draweth unto us the hearts of those men amongst whom we live.

BEauty is such a fading good, that it can be scarce possessed before it be vanished.

Beauty tameth the heart, and gold overcommeth beauty.

The greatest gift that ever the Gods bestowed upon man is beauty; for it both delighteth the eye, contenteth the minde, and winneth good will and favour of all men, *Anacharsis.*

Beauty is a Tyrant for a short time, the priviledge of nature, a close deceit, and a solitary Kingdome.

It is a blinde mans question, to aske why those things are loved which are beautifull.

The beauty of the body withereth with age, and is impaired by sickneſſe.

The beauty of the soule, is innocency and humility, *Greg.*

The faireſt creature that God made was the World.

Women that paint themselves to seeme beautifull, doe cleane deface the Image of their Creator, *Ambr.*

A beautifull countenance, is a silent commendation.

Beauty cannot inflame the fancy so much in a moneth, as ridiculous folly can quench it in a moment.

Beauty, vertue and wealth, are three deepe perſwasions to make love frolicke.

The

The more beautie is ſeene, the more it is admired.

In all things diviſible, there is ſomething more, ſomething leſſe, ſomething equall more or leſſe; what can bee then more equall than beauty or wit? *Ariſt.*

The Scorpion, if he touch never ſo lightly, invenometh the whole body; the leaſt ſparke of wilde-fire ſets a whole houſe in flame, the Cockatrice killeth men with his ſight, the ſting of love and beauty woundeth deadly, the flame of fancy ſets all the thoughts on fire, and the eyes of a Lover wounded with beauty, are counted incurable.

Hee that is an enemy to beauty, is a foe to nature.

Beautie without honeſty, is like poiſon preſerved in a boxe of gold.

Beautifull women be dangerous marks for young mens eyes to ſhoot at.

Chuſe not thy wife by her beauty, but by her honeſty, for good deeds will remain when age hath taken her beauty from her.

Parvam facit miſturam cum ſapientiâ forma: Neglecta decoris cura plus placet, & hoc ipſum quod non ornamus, ornatus eſt, Ambr.

Of Diſſimulation.

Def. *Diſſimulation is an evil humour of the mind and contrary to honeſty; it is a countenance ever diſagreeing from the hearts imagination, and a notorious lyer in whatſoever it ſuggeſteth.*

THe holieſt men in ſhew, prove often the holloweſt men in heart, *Plotin.*

The

The tip of the tongue ſoundeth not alwaies the depth of the heart.

Where there is the greateſt flouriſh of vertue, there oft times appeareth the greateſt blemiſh of vanity.

A counterfeit diſeaſe is ſometimes taken away with a falſe ſirrup.

It is better to have an open foe then a diſſembling friend, *Pythagoras.*

Subtle Sophiſtrie perverteth true Philoſophie.

Hee which dwelleth next to a Cripple, will ſoone learne to halt: and hee that is converſant with an hypocrite, will ſoone endevour to diſſemble.

Diſſembled holineſſe is double iniquitie.

The more talke is ſeaſoned with fine phraſes, the leſſe it ſavoureth of true meaning.

Hee that diſſembleth, ſinneth not of ignorance; but deceiveth by a colour which hee himſelfe knoweth to be falſe, *Origen.*

Diſſemble not with thy friend, either for feare to diſpleaſe him, or for malice to deceive him, *Plato.*

It is farre better to ſpeake the truth in few words, then to keepe ſilence with deepe diſſimulation.

Diſſembling courteſies are like *Circes* riches, which can turne vain-glorious fooles into Aſſes, gluttonous fooles into Swine, pleaſant fools into Apes, and proud fooles into Peacocks.

Deceit deſerves deceit, and the end of trechery is to have no truſt.

Craft hath need of cloaking, where truth is ever naked.

Hee that hath often beene deceived with the lyes of a dissembler, will scant give him credit when he bringeth a true tale, *Plato.*

The flattering of an enemy is like the melodie of the Syrens, who sing not to stirre up mirth, but to allure unto mishap.

The minde of a craftie dissembler is hardned more by practice, then the hands of an Artificer by great labour.

Impia sub dulci melle venena latent.
Hæredis fletus sub persona risus est.

Of Folly.

Defin. *Folly or intemperancy in our actions, is an overflowing in voluptuousnesse, forcing and compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay or keepe back him that is through long custome infected with vice, from betaking himselfe of set purpose to the execution of all his desires and lusts, as hee that placeth his sole and soveraigne good therein, seeking for no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.*

LAte wit and unfruitfull wisedome are the next neighbours to folly.

There can bee no greater Vanity in the world, then to esteeme the world, which esteemeth no man; and to make little account of God, who so greatly regardeth all men, *August.*

There can be no greater folly in man, then by much travaile to increase his goods, and with vaine pleasures to lose his soule, *Greg.*

It

It is folly to attempt any wicked beginning, in hope of a good ending.

Hee that is vainly carried away with all things, is never delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the foole are brothers children, *Marc. Aurel.*

To bee wanton without wit is apishnesse, and to be wittie without wantonnesse precisenesse.

Fire it to be quenched in the sparke, weeds are to bee rooted out in the bud, and folly in the blossome.

Follies past are sooner remembred then redressed.

Hee that makes a question where there is no doubt, must make an answer where there is no reason.

Few vices are sufficient to darken many victories, *Plutarch.*

Hee that lendeth to all that will borrow, sheweth great good will, but little wisdome.

Marriage leapeth into the saddle, and repentance upon the crouper, *Guenar.*

Vanitie is the Marke wherein youth marcheth, and folly the page that waits attendant upon their actions.

Pigmalion carved a Picture with his hand, and doted upon it with his heart.

Hee that makes curiositie in love, will so long straine courtesie, that either hee will bee counted a solemne sutor, or a witlesse wooer.

Too much curiositie savoureth of self-love,

and such as are too familiar, runne into contempt.

Folly refuseth Gold, and frenzie preferment; wisedome seeketh after dignitie, and counsell looketh for gaine.

To make that thing proper to one which before was common to all, is a true note of folly, and a beginning of discord.

The riotous that sickneth upon surfet, and the foole that feeleth adversity, can very hardly be cured, *Solon.*

The foole wanteth all things, and yet if he had them could not use one of them.

Some bee fooles by nature, and some bee crafty fooles to get themselves a living; for when they cannot thrive by their wisedome, then they seeke to live by folly.

Among the foolish, hee is most foole that knoweth little, and yet would seeme to know much, *August.*

To be overcome with affections, is an evident token of folly.

It is a great folly for a man to muse much on such things as passe his understanding.

Folly is the poverty of the minde.

A well favoured and faire person that is a foole, is like a faire house, and an evill Host harboured therein, *Diogenes.*

It is meere folly to hate sinne in another, and seeking to correct it, thou fall into a greater sinne thy selfe.

A foole that from base poverty is raised up to riches and wordly prosperity, is of all men most forgetfull, and unfriendly to his friends.

A thing done a foole knoweth, but a wise man fore-seeth things before they come to passe.

The more riches that a foole hath, the foolisher he is.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart, *Sirach.*

Iustruction given to fooles increaseth folly.

Inter cætera mala hoc quoque habet stultitia,
Semper incipit vivere Seneca.

Sicut nec auris escas, nec guttur verba cognoscit: ita nec stultus sapientiam sapientis intelligit.

Of Flattery.

Defin. *Flattery is a pestilent and noysome vice, it is hardly to be discerned from friendship, because in every motion and affect of the minde they are mutually mingled together, but in their actions they are meere contraries, for flatterie dissenteth from what it seemes to entend.*

HEe is unwise, that rather respecteth the fawning words of a flatterer, then the little love of a faithfull friend, *Aurel.*

Flattery resembles Swallowes, which in the Summer time creepe under every house, and in the winter leave nothing behind them but durt.

Flatterers blaze that with praises, which they have cause to blaspheme with curses.

To flatter a wise man, shewes want of wisedome in the flatterer.

As no Vermin will breed where they finde

no warmth, no vultures sleepe where they finde no prey, no Flyes swarme where they see no flesh, no Pilgrimes creepe where there is no crosse: so there is no Parasite will lurke where hee findes no gaine.

Hee that seeketh by a plausible shadow of flatterie, to seduce a minde from chastitie to adulterie, sinneth against the law of nature, in defrauding a man of his due, his honour, and his reputation, *Lact.n.*

Little things catch light mindes, and fancy is a worme that feedeth first upon Fenell.

White silver draweth black lines, and sweet words breed sharp torments.

It is better to fall among a sort of Ravens, then amongst flattering companions: for the Ravens never eate a man till hee be dead, but flatterers will not spare to devoure him while he is alive, *Plutarch.*

Flatterie is like a golden Pill, which outwardly giveth pleasure, but inwardly is full of bitternesse.

Flatterers are like Trencher-flyes, which wait more for lucre then for love.

Endeavour diligently to know thy selfe, so shall no flatterer deceive thee, *Bias.*

The flatterer diligently applyeth himselfe to the time, and frameth his speech to please his Masters humour, *Arist.*

Like as a Camelion hath all colours save white, so hath a flatterer all points save honesty.

The wood maintaining fire, is consumed by it, and riches which nourish flatterers, by them come to nothing, *Stobeus.*

Hee

Hee that truly knowes himselfe, cannot be deceived by flatterie.

Flatterie is like friendship in shew, but not in fruit, *Socrat.*

To chide or flatter thy wife publikely; is the next way to make her doe ill privately.

Adulatio apertis & propitiis auribus recipitur, in præcordia ima descendit: venit ad me pro amico blandus inimicus. Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo. Cicero.

Of Suspition.

Defin. *Suspition is a certaine doubtfull feare of the minde, detayning the heart timourously with sundry affections, and uncertaine proceedings.*

IT is hard to blind suspition with a false colour, especially, when conceit standeth at the doore of an enemy, *Aurel.*

Suspitious heads want no sophistry to supply their mistrust.

Let not thine heart suspect what neither thine eyes sees by proofe, nor thine eares heare by report.

The man that is feared of many, hath cause likewise to suspect many, *Socrates.*

Mistrust no man without cause, neither bee thou credulous without proof.

Suspition is a vertue, where a man holds his enemy in his bosome.

It is hard to harbour beliefe in the bosome of mistrust.

Where the party is knowne for a profes-

ſed foe, their ſuſpicious hate enſueth of courſe.

It is hard to procure credit where truth is ſuſpected.

Suſpition is the poiſon of true friendſhip, *Auguſt*.

It is better to ſuſpect too ſoone, then miſlike too late.

Small acquaintance breeds miſtruſt, and miſtruſt hinders love.

Suſpition may enter a falſe action, but proofe ſhall never bring in his plea.

Where vertue keepeth the fort, report and ſuſpition may aſſaile, but never ſacke.

Suſpition engendreth curioſitie, backbiting, unquietneſſe, factions, jealouſie, and many other miſchiefes.

Open ſuſpecting of others, commeth of ſecret condemning our ſelves, S. P. S.

Where hatefull ſuſpition breedeth enmity, there it is hard with painted ſhadowes to procure amity.

Hee that feareth nothing, ſuſpecteth nothing.

Fooles ſuſpect wiſe men, and wiſe men know Fooles.

When wee ſuſpect our ſelves to be moſt miſerable, then is the grace of God moſt favourable, *Bernard*.

Beauty is the true glaſſe of divine Vertue, and ſuſpition the mirrour in which we ſee our owne noted dangers.

Suſpect the meaning, and regard not ſpeeches, *Socrates*.

Baniſh from thy heart unworthy ſuſpect, for it

it polluteth the excellency of the ſoule.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe is intolerable.

Hee that lives without offence, never needs to ſuſpect reproofe.

Cauſleſſe ſuſpition is the next way to make him doe evill, which alwayes before did carry a conſtant meaning, *Bias.*

Octavius Auguſtus, domum ſuam non ſolum crimine, ſed ſuſpicione criminis vacare voluit.

Sicut difficile aliquem ſuſpicatur malum, qui bonus eſt: ſic difficile aliquem ſuſpicatur bonum, qui ipſe malus eſt, Cicero.

Of Thought.

Defin. *Thought, generally is all the imaginations of our braine, which being a propoſed object of the heart, maketh it continually revolve and worke upon thoſe conceits.*

THoughts of love, the further they wade, the deeper they bee; and deſires ended with perill, favour of greateſt delight.

Carrie thy thoughts ſealed up with ſilence.

Thoughts are bloſſomes of the minde, and words the fruits of deſires, *Hermes.*

There is nothing that more ſhorteneth the life of men, then vaine hope and idle thoughts.

To muſe and meditate, is the life of a learned man, *Cicero.*

Cogitations and thoughts are the moovings and travels of the ſoule, *Ariſt.*

There are no colours so contrary as white and black, no Elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts and their words.

Thinke from whence thou commest, blush where thou art, and tremble to remember whither thou shalt goe, *Bern.*

The minde is the Touch-stone of content.

Thoughts are not seene, but the face is the Herald of the minde.

Who thinkes before he doe, thriveth before he thinkes.

Thoughts and conceits are the apparell of the minde, *S. P. S.*

He imployeth his thoughts well, that useth them rather to testifie his vertue, then to nourish his displeasure.

Let a Prince be guarded with souldiers, attended by Counsellors, and shut up in forts, yet if his thoughts disturbe him he is miserable, *Plutarch.*

Mens thoughts are like Courtiers cloakes, often shifted, and never more impatient then when they are shifted.

The bow that standeth bent, doth never cast straight, and the minde that is delighted with earthly pleasures, seldome thinketh on heavenly happinesse.

It is an ancient custome in the malice of man, to hold nothing for well done, but that which hee thinketh well of, although it be evill; and to esteeme nothing for evill, but that which hee hateth, although it bee right good.

When

When death is at the doore, remedy is too late, and when misfortune is hapned, thought of prevention is bootlesse.

Cogitationes vagas & inutiles, & velut somno similes ne recipias; quibus si animum tuum oblectaveris, quem omnia disposueris, tristis remanebis, Cicero.

Cogitationes sunt improvidi animi respectus, & ad evagationem pronæ.

Of Wit.

Defin. *Wit is the first and principall part of the soule, wherein the minde, the understanding, and the memory are contained, which are most necessary for the direction of all good vertuous actions.*

SHarpenesse of wit, is a sparke that soonest inflameth desire, *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more faire then the badges of nobility.

A bondman to ire hath no power to rule other men by his owne wit.

Strength wanting wit and policie to rule, overthrowes it selfe, *Horace.*

That which mans strength cannot bring to passe, wit and policie will soone dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grinde all the steele out, and scarce leave a back where it found an edge.

There bee three things which argue a good wit; invention, conceiving, and answering.

Wit doth not commonly bend where will hath moſt force.

A good wit ill imployed, is dangerous in a Common-wealth, *Demoſt.*

He that in theſe dayes ſeeketh to get wealth by wit, without friends, is like unto him that thinketh to buy meat in the market without money.

As the ſea-crab ſwimmeth alwayes againſt the ſtreame, ſo doth wit alwayes againſt wiſdome, *Pythag.*

As a Bee is oftentimes hurt with his owne honey, ſo is wit not ſeldome plagued with his owne conceit.

Wit without learning is like a tree without fruit, *Ariſt.*

Wit, though it hath beene eaten with the canker of conceit, and fettered with the ruſt of vain love; yet being purified in the Still of wiſedome, and tryed in the fire of zeale, will ſhine bright, and ſmell ſweet in the noſtrils of all young novices.

Wiſedome cannot be profitable to a foole, nor wit to him that uſeth it not.

The wit of man is apt to all goodneſſe, if it be applied thereunto, *Diogenes.*

Mans wit is made dull through groſſe and immoderate feeding.

Many by wit get wealth, but none by wealth purchaſe wit; yet both wit and wealth agree in the ſympathy.

Hee ſeemeth to bee moſt ignorant that truſteth moſt to his owne wit, *Plato.*

By how much the more the interiour ſenſes are more precious, and the gifts of the minde

more

more excellent then the exteriour Organs and instruments of the body; by so much the more is wit to be preferred before the outward proportion of lineaments.

He best perceiveth his own wit, that though his knowledge be great, yet thinketh himselfe to understand little, *Plato.*

As empty vessels make the loudest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to be allowed: for when they have a little rested, they oftentimes prove more sharpe and quick, *Seneca.*

Words wittily spoken, doe awake and revive the judgement, but great and manifest examples perswade the heart.

Wit in women is like oyle in the flame, which either kindleth too great vertue, or too extreme vanity.

Wit gotten by industry, though it be very hard in conceiving, yet it is not hastie in forgetting.

Quid non ingenuo voluit natura licere?
Nil non mortale tenemus,
Pectoris exceptis ingeniiq; bonis, Ovid.

Of Wisedome.

Defin. *Wisedome is a generall vertue, the Princesse and guid of all other vertues, and that wherein the knowledg of our soveraign good, & the end of our life consisteth; as also the choice of those wayes, by which we may come unto it.*

Wisedome shineth in the middest of anger.

It

It is wisedome to thinke upon any thing before we execute it, *Plotinus*.

By others faults, wise men correct their own offences.

Hee is wise that is wise to himselfe, *Euripides*.

As it is great wisedome for a man to bee Secretary to himselfe, so it is meere foolishnesse to reveale the inward thoughts of his heart to a stranger.

It is wisedome to looke ere we leape; and folly to doubt where no cause is.

It is more wisedome to lament the life of the wicked, than the death of the just.

All is but lip-wisedome that wanteth experience, *S. P. S.*

In many injuries there is more securitie and wisedome to dissemble a wrong, then to revenge it, *Alex. Severus*.

There can bee no greater triumph, or token of wisedome then to conquer affections.

To the wise it is a great pleasure to heare counsell mixed with mirth, as to the foolish to have sport mingled with rudenesse.

Wisedome is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

Wisedome provideth things necessary, not superfluous, *Solon*.

He that enjoyeth wealth without wisdome, possesseth care for himselfe, envie for his neighbours, spurs for his enemies, a prey for Theeves, travaile for his person, anguish for his

his ſpirit, a ſcruple for his conſcience, perill for his love, woe for his children, and a curſe for his heires: becauſe although hee knowes how to gather, yet hee wanteth skill to diſpoſe what he hath gotten.

He that is too wiſe is a very foole.

True wiſedome teacheth us as well to doe well as to ſpeake well.

Sapience is the foundation and root of all noble and laudable things; by her we may attaine a happy end, and learne to keepe our ſelves from everlaſting paine.

It is a point of great wiſedome to know to what purpoſe the time beſt ſerveth.

Wiſedome is a tree that ſpringeth from the heart, and beareth fruit in the tongue.

A wiſe man is never leſſe alone, then when he is alone, *Amb.*

The firſt point of wiſedome, is to diſcerne that which is falſe: the ſecond, to know that which is true, *Lactan.*

Wiſedome is the food of the ſoule.

A wiſe mans Countrey is the whole world.

Wiſedome garniſheth riches, and ſhadoweth poverty, *Socrat.*

Liberality knoweth not the circumſtances how to give, if wiſedome bend not the courſe by a right compaſſe.

A valiant minde, forward in wit, and not guided by wiſedome, runneth into many conſiderations.

Wiſedome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wiſedome.

Of all the gifts of God, wiſedome is moſt pure, ſhee giveth goodneſſe to good people, ſhee pardoneth the wicked, ſhee maketh the poore rich, and the rich honourable, and ſuch as unfainedly embrace her ſhee maketh like unto God, *Hermes.*

Juſtice without wiſedome is reſolved into cruelty, temperance into fury, and fortitude into tyranny. *Cicero.*

Wiſedome reformeth abuſes paſt, ordereth things preſent, and fore-ſeeth things to come.

Wee can in no ſort behave our ſelves more prudently, then by conſidering how wee may deale prudently.

A man of perfect wiſedome is immortall and one of an in-ſeeing underſtanding ſhall abound in wealth; ſo that a wiſe commander ſhall live ever to purchaſe, and purchaſe ever to live.

It is not poſſible for that man to obtaine wiſdome and knowledge which is in bondage to a woman, *Marc. Aurel.*

Wiſedome was begot by nature, nouriſhed by experience, and brought forth by learning, who like a Midwife putteth nothing in the minde, but delivereth and infranchiſeth the over-burthened memory.

Power and magnanimitie in a young Souldier, is combated by old age, and taken priſoner by wiſedome.

The onely mother of extreme miſchiefe, and firſt originall of warres, was worldly wiſdome.

Wiſedome is like a thing falne into the water,

ter, which no man can finde except he ſearch at the bottome.

Oculorum eſt in nobis ſenſus acerrimus, quibus ſapientiam non cernimus: quam illa ardentes amores excitaret ſui, ſi videretur? Cicero.

Primus ad ſapientiam gradus, eſt ſeipſum noſcere: quod ut omnium difficilimum eſt, ita longè utiliſsimum.

Of Sermons.

Defin. *Sermons is ſpeech or talke commonly uſed of divine matters and holy Scriptures, conferring either with God, or of God.*

SErmons are teſtimonies of obedience, and obedience to the Word of God is the mother of all vertues.

Sermons conſiſt of three heads, reprehenſion, admonition, and comfort.

Sermons are the utterance of Angels from the mouthes of good men.

A good mans Sermons are Lances to a bad mans conſcience, and Balme to a penitent Sinner.

Honeſtie is the true beautie of the ſoule, and Sermons the excellencie of a good tongue.

Foure things iſſue from Sermons; Prudence, Temperance, Fortitude and Juſtice.

Orations did ever prevaile amongſt the ignorant, ſo ſhould Sermons amongſt Chriſtians.

Sermons gilt with words and not matter, are like Images, that painted ſeeme faire, but being looked into are found earth.

Sermons

Sermons adorne men with wisedome, and gives them knowledge of things past, and things to come.

Sermons raine downe knowledge and understanding, and bring to Heaven those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation and action; hearing of Sermons, and imitating them.

The vertue of wisedome proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and evill commeth by hearing the word of God preached, *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the knowne good; but sermons are beames proceeding from that true Sunne, which doth not onely illuminate the understanding, but also kindleth the fire of zeale in mens hearts, *Ambros.*

The vertue of Sermons, among other vertues, is like the vertue of sight among the five senses.]

Sermons have three eyes; Memory, Understanding and Prudence.

Preachers in their Sermons resemble Heralds, declaring the message of their master.

Quantò magis quisq; in sacris eloquiis assiduus fuerit, tantò ex eis uberiorem intelligentiam capit, Bernard.

Omnia sunt hominum subito fluitantia motu,
Tempus in æternum vox viret una Dei.

Of

Of Memory.

Defin. *Memory is that which preserveth understanding, and keepeth fast those things heard and learned; it is the mother of the Muses, the treasury of knowledge, the hearing of deafe things, and the sight of the blinde.*

THe memory of man is like a net, which holdeth great things, and letteth the small come through, *Solon.*

Before thou sleepe, apparell remembrance with what thou hast said and done waking.

No man ought to make his memory rich, by searching out the secrets of God, *Bernard.*

There is a divine memory given of God, in which Casket the Jewels of wisedome and science are lockt, *August.*

Memory is the mother of the Muses.

It is folly to remember that, by the which we forget our selves.

Themistocles was of so great memory, that hee desired to bee taught the Art of forgetfulnesse.

We are fashioned by wit, knowledge, and memory, but study conceits, and wed them together.

Boast not of the remembrance of ill, but rather bee sorry for bearing that load in thy memorie.

Memory is an enemy to rest, and the chronicle of our misfortunes, *Aurel.*

Remembrance of good things, is the key which unlocks a happy memory.

Memory is the ſoules treaſury, and thence ſhe hath her garments of adornation.

Never trouble thy head with remembrance of idle words, but apply thy wit to underſtand deepe meanings.

Writing is the tongue of the hand, and the Herald of memory.

Whatſoever thou bequeatheſt to memory, ſuffer it to ſleep with her, after imploy it, and it will have better ability.

Surfets and cold confound memory, *Galen.*

The beſt remembrance, is to think well, ſay well, and doe well, all other are ſuperfluous.

Memory doth temper proſperity, mitigate adverſity, keepes youth under, and delights age, *Lactan.*

The remembrance of our old iniquities ought to worke new repentance.

It is great wiſedome to forget other mens faults, by remembring our owne offences, *Socrat.*

The firſt leſſon that *Socrates* taught his Schollers, was, *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; unde ſenſus eſt præſentium, opinio ſeu fides futurorum, & memoria præteritorum, Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium, Cicero.

Of Learning.

Defin. *Learning is the knowledge and underſtanding of the Arts and Sciences; ſhe is alſo the mother of vertue and perfection.*

If

IF a Governour or Captaine bee voyd of wisdome and learning, civill policy cannot be maintained, martiall discipline wanteth her greatest stay, and courage proveth rashnesse.

Learning in a Souldier, is an armour of never tainted proofe, and a wounding dart unresistable, *Vegetius*.

Learning was the first founder of Weales publike, and the first crowne of conquest.

Learning addeth to conquest perpetuitie, when Fortunes Sun setteth at the first shining.

He that laboureth to instruct the mind with good and laudable qualities, and vertuous and honest discipline, shall purchase praise with men, and favour with God, *August*.

Learning is the display of Honour, and Humility is sister unto true Nobility; the latter being as needfull in a housholder, as the other in a man of Armes is profitable.

It neither savoureth of Learning, nor can be approved of wisdome, to give over-much credit to things which stand without reason.

The conquest of *Timotheus* wonne by Oratory and sweete words, was good; so were the out-cries of *Democritus* effected with the sword; but in an absolute Commander, let both the one and the other be resident.

In all thy conquest have soveraigne regard to Learning, for therein was *Alexander* renowned, who in conquest of *Thebes* sold all the free-men, (Priests onely excepted) and in the greatnesse of the Massacre not onely gave charge for the saving of *Pindarus* the Poet, but also himselfe saw both him, his house

house and family undamnified.

Learning is the temperance of youth, the comfort of old age, ſtanding for wealth upon povertie, and ſerving for an ornament to riches, *Cicero.*

The moſt Learning and knowledge that we haye, is the leaſt part of that we be ignorant of, *Plato.*

Thoſe men are in a wrong opinion, that ſuppoſe learning to be nothing availeable to the government of the Common-wealth.

Sleep and labour are enemies to learning.

It is leſſe paine to learne in youth, then to be ignorant in age, *Solon.*

Mans underſtanding ſeeth, heareth, and liveth; all the reſt is blind and deafe, wanting reaſon, *Plato.*

Hee is much to bee commended that to his good bringing up addeth vertue, wiſedome and learning.

Falſe doctrine is the leproſie of the minde.

Be ſober and chaſte among young folk, that they may learn of thee, and among old folks, that thou maiſt learn of them.

Nature without learning is blinde, *Plat.*

A man cannot be better accompanied then among wiſe men, nor better ſpend his time then in reading of bookes.

If thou deſire to bee good, endeavour thy ſelfe to learne to know, and to follow the truth, for he that is ignorant therein, and will not learne, can never be good, *Cicero.*

Learning maketh young men ſober, and comforteth old men; it is wealth to the poor, and treaſure the the rich, *Ariſt.*

It

It is no ſhame for a man to learne that hee knoweth not, of what age ſoever hee be, *Iſocrates.*

Of all things the leaſt quantity is to bee borne, ſave of learning and knowledge: of which the more that a man hath, the better he may beare it.

Learne by other mens vices how filthy thine owne are.

An opinion without learning cannot bee good, *Seneca.*

Doctrinæ radices amaras, fructus dulces, Bion.
Vita hominis ſine literis mors eſt, & vivi hominis ſepultura, Cicero.

Of Knowledge.

Defin. *Knowledge is that underſtanding which we have both of our Creator, and of his works and will, and of our owne ſelves; it is the ſtore-houſe of all wiſedome, and the beginning of our ſalvation.*

KNowledge is of ſuch equality, that the more a man knoweth, the more increaſeth his deſire to know.

The knowledge of all things is profitable, but the abuſe of any thing is uncomely.

To know, and not to be able to performe, is a double miſhap, *Solon.*

Experience with inſtruction is the beſt way to perfection.

It is more to know how to uſe the victory, then to overcome.

He that wanteth knowledge, ſcience, and nurture, is but the ſhape of a man, though never

never so well beautified with the gifts of nature.

Alexander the great made so great account of knowledge and Learning, that hee was wont to say, hee was more bound to *Aristotle* for giving him Learning, then to his Father *Philip* for his life; sith the one was momentary, and the other never to be blotted out with oblivion.

Learning and knowledge is of good men diligently sought for, and carefully kept in their bosomes, to the end that thereby they may know sin, and eschew the same, and know vertue, and attaine unto it: for if it be not applied thereunto of them that have it, shee leaveth in them her whole duty undone, *Plato.*

Perfect hearing is a great helpe in a man to obtaine knowledge, *Isocrates.*

In warre Iron is better then Gold, and in mans life knowledge is to be preferred before riches, *Socrates.*

The Egyptians accounted it a most intolerable calamity to indure but for three dayes the darknesse which God sent unto them by *Moses:* how much more ought we to be afraid, when we remaine all our life in the night of ignorance.

Doubtfulnesse and untruth are the daughters of Ignorance.

Above all things, wee should have a care to keepe the body from diseases, the soule from ignorance, and the Citie from sedition, *Pythag.*

The best knowledge, is for a man to know himselfe, *Socrates.*

He

He that well knoweth himſelfe, eſteemeth but little of himſelfe; hee conſidereth from whence he came, and whereunto he muſt goe; hee regardeth not the vaine pleaſures of this brittle life, but extolleth the Law of God, and ſeeketh to live in his feare. But he that knoweth not himſelfe, is ignorant of God, wilfull in wickedneſſe, unprofitable in his life, and utterly graceleſſe at his death, *Macrob.*

The underſtanding and knowledge of vain men, is but beaſtlike, to thoſe that are poſſeſſed with the heavenly ſpirit, which is ſecret and hid; and whereas they ſpeake and utter their knowledge, all other ought to be ſilent.

Knowledge ſeemeth to be a thing indifferent both to good and evill.

Socrates thanked God onely for theſe three things: firſt, in that he had made him a man and not a woman; ſecondly, that hee was borne a Græcian, and not a Barbarian; thirdly, that hee was a Philoſopher, and not unlearned: eſteeming the gifts of Nature, and Fortune of no value, unleſſe they bee beautified with the gifts of the minde.

Experience is the miſtreſſe of age.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that which he ought to know, is a bruite beaſt among men: hee that knoweth no more then he hath neede of, is a man among bruit beaſts; and hee that knoweth all that may be knowne, is a God among men, *Pythag.*

He is ſufficiently well learned, that know-

eth how to doe well: and hee hath power enough, that can refraine from doing evill, *Cicero.*

To lacke knowledge, is a very evill thing; to thinke ſcorne to learne is worſe, but to withſtand and repugne the truth againſt men of knowledge teaching the truth, is worſt, and fartheſt from all grace.

No ſcience is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weale publike.

A man that is rich in knowledge is rich in all things: for without it there is nothing; and with it, what can be wanting? *Solon.*

Endeavour thy ſelfe to doe ſo well, that others may rather envie at thy knowledge, then laugh at thy ignorance, *Ser.*

Licet omnes ſcientiæ nobiles ſunt, tantum divina eſt nobilior, quia ejus ſubjectum eſt nobilius, Ariſt.

Of Eloquence.

Defin. *Eloquence, or Oratory, is an art which teacheth the laudable manner of well ſpeaking: it is the ornament of the braine, and the gilt ſometimes to an evill reputed matter.*

THe ſpeech of man is a divine worke and full of admiration: therefore wee ought at no time to pollute our tongues with vile and filthy talke.

Brevity is a great praiſe of eloquence, *Cicero.*

Speech

Speech is the nouriſhment of the ſoule, which onely becomes odious and corrupt by the wickedneſſe of men, *Iſocrates.*

It is a ſpeciall vertue to ſpeake little and well.

Silence is a ſweet Eloquence: for fooles in their dumbneſſe are accounted wiſe.

Many through Eloquence make a good matter ſeeme bad, and a bad matter ſeeme good.

Eloquence hath a double fountaine; the one internall, proceeding from the minde, called the divine guide; the other externall, uttered in ſpeech, called the meſſenger of conceits and thoughts, *Cicero.*

Internall Oratorie aymes at friendſhip towards a mans ſelfe, reſpecting onely the marke of vertue, through the inſtructions of Philoſophie.

Externall Eloquence aymes at friendſhip towards others, cauſing us to ſpeak and teach whatſoever is fruitfull and profitable for every one.

Internall ſpeech maketh a man alwayes agree with himſelfe, it cauſeth him never to complaine, never to repent; it maketh him full of peace, full of love and contentation in his owne vertue, it healeth him of every rebellious paſſion which is diſobedient to reaſon, and of all contentions betweene wit and will.

Externall carrieth with it all the force and efficacie to perſwade.

Eloquence is made by aire, beaten and framed with articulate and diſtinct ſound, yet

the reason thereof is hard to be comprehended by humane sense, *Quin.*

Words are the shadowes of workes, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold as it were in a Temple, the goodly similitudes and images of the soule.

It is not so necessary that the Orator and the law should agree in one and the same thing, as it is requisite the life of a Philosopher should be conformable with his doctrine and speech.

Eloquence is a profession of serious, grave, and weightie matters, and not a play unconstantly uttered to obtaine honour onely.

All oratorie ought to have reason for a foundation, and the love of our neighbour for a marke to aime at.

The tongue is a slipperie instrument, and bringeth great danger to those that either neglect or defile it.

If Eloquence be directed with a religious understanding, it will sing us a song, tuned with all the concords of true harmonie of vertue.

Eloquence ought to be like gold, which is then of greatest price and value, when it hath least drosse in it.

A drye and thirstie eare must be watered with Eloquence, which is good to drinke: and that Eloquence, grounded upon reason onely, is able to content and satisfie the hearing.

The goodliest assemblie in the world is where the Graces and Muses meet together.

Unprofitable Eloquence is like Cypres trees which

which are great and tall, but beare no fruit.

Babling Orators are the theeves of time, and compared to emptie vessels, which give greater sound then they which are full.

The tongue by eloquence serveth both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two only times for a man to shew Eloquence; the one, when the matter is neicessarie; the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, and to bee eloquent in sententious words, of another phrase then that of vulgar sort; or else to be silent, wanting the vertue of Eloquence, *Guevar.*

Men ought to be more considerate in writing then in speaking, because a rash and indiscreet word may be corrected presently, but that which is written can no more be denied or amended, but with infamy.

Oratorie is the spurre to armes: for the eloquent Oration of *Isocrates* was the first trumpet that gave *Philip* an alarm to the Asian warres, which *Alexander* his Son without intermission ended.

Ut hominis decus est ingenium, sic ingenii lumen est eloquentia, Cicero.

Orationis facultas præcipuum naturæ humanæ bonum est.

Of Poetrie.

Defin. *A Poet was called Vates, which is as much as Divine, Fore-seer, or Prophet: and*

of this word Carmina, *which was taken for Poesie, came this word Charme, because it is as a divine inchantment to the senses, drawing them by the sweetnesse of delightfull numbers to a wondrous admiration. The Greekes derive a Poet from this word* Poiein, *which signifieth to make: and we following it, call a Poet a maker; which name, how great it is, the simplest can judge: and Poetrie* Aristotle *calleth an art of imitation, or, to speake metaphorically, a speaking picture.*

WIttie Poems are fit for wise heads, and examples of honour for such as triumph in vertue.

Thinke thy selfe to be a good Orator and Poet, when thou canst perswade thy selfe to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing and reading of Comedies, because thereby hee may perceive and heare many things done in his Realme, which otherwise hee should not know, *Few.*

Poetry quickneth the wit, sweetneth the discourse and tickleth the eare.

Poetry applyed to the praises of God, knitteth the soule unto him, soundeth the senses, moderateth griefes, and tempereth hatred, *Gueva.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetry dividing a man from himselfe, maketh him worthily his owne admirer.

As the seale leaveth the impression of his forme in waxe, so the learned Poet engraveth

graveth his passions so perfectly in mens hearts, that the hearer almost is transformed into the Authour.

A corrupt subject defraudeth Poetry of her due praise.

A true Poet in his lines forgetteth profane pleasure, but approveth doctrine.

Love heateth the braine, and anger maketh a Poet, *Juvenal.*

Poetry is another nature, making things seeme better then they are by nature.

Impious Poets make *Clio* a *Thais*, Helicon a brothel house, and themselves contemptible.

Painting is a dumbe Poesie, and Poesie a speaking painting.

It was written of *Socrates*, that hee was ill brought up to Poetry, because hee loved the truth.

Hee which first invented the Iambique versifying, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of Poetry, *S. P. S.*

Poets are borne, but Orators are made.

O sacer & magnus vatum labor, omnia fato,
Eripis, & donas populis, mortalibus ævum.
Carmina quam tribuent fama perennis erit.

Of admiration.

Defin. *Admiration is a passion of the soule, which by a suddain apprehension exalteth the powers; and makes them, as in a trance, sleeping in judgment of the present object, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither will be taught to admire themselves, nor wonder at their faults, *Petr.*

In vaine is hee fortified with terrour, that is not guarded with love and admiration.

They should list to doe least, that may doe what they will, either in art or admiration.

He that will lose a friend, to be rid of a foe, may bee admired for his policie, but not for his charitie.

Princes, for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little river, then for all sights to inferre an admiration.

Realmes get nothing by change, but perills and admiration.

Depth of words, height of courage, and largenesse of magnificence, get admiration.

Those which wish for Princes, endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices, *Bias.*

Wisedome doth preferre and admire the unjustest peace before the justest warre.

It is a signe of a malitious mind, not to admire the man which is worthy of admiration, *Marc. Aurel.*

He that from a man of strength and admiration takes away his right, augmenteth his strength, and gives him more right.

Over-shadowing providence blindes the sharpest and most admiredst counsels of the wise, that they cannot discerne their nakednesse, *Hermes.*

Admire

Admire with love, and love with joy in the midst of woe, *S. A. S.*

Ill-perswading [illegible], wronged patience, loosenesse and force, are the breeders of Civill warres and admiration.

Men wholly used to warre, wonder at the name of peace.

They which are brought up in admiration and bloud, thinke it best fishing in troubled waters.

The weather-like vulgar are apt to admire every thing, and ready to turne as often as the tide, *Socrates*.

It were a wonder beyond wonder, if injustice should keep what impiety hath gotten.

An easie yeelding zeale quickly is overcome with admiring of gravities eloquence.

It is no wonder that the armed power doth either finde right, or make right: for what may he not, that may what he will?

Our knowledge must be terrour, and our skill fearfulnesse, to admire the worke of him which made all things.

Admiratio peperit Philosophiam.

Admiratio quæ magna est, non parit verba, sed silentium.

Of Schoole.

Defin. *A Schoole is a nursery of learning, or the store-house from whence the minde fetcheth instructions, and riches, adorning the soule with mentall vertues, and divine knowledge.*

TYrannie is vile in a Schoole-maſter: for youth ſhould rather be trained with courteſie then compulſion.

Becauſe youth by nature is wilde, therefore ſhould Schoole-maſters breake them by gentleneſſe.

That childe is groſſe witted, which being throughly ſchoole-taught continues ſtill barbarous.

Women prove the beſt Schoole-maſters, when they place their delights in inſtructions.

Women ought to have as great intereſt in Schooles as men, though not ſo ſoone as men; becauſe their wits being more perfect, they would make mens reputations leſſe perfect.

Two things are to be regarded in Schooles and Schoole-maſters; firſt, wherein children muſt be taught; the next, how they ſhould be taught.

A Schoole ſhould containe foure principle rudiments, that is, Grammar, Exerciſe, Muſicke, and Painting.

Grammar is the doore to Science, whereby we learne to ſpeake well and exactly.

Education is a ſecond nature, and the principles learnt in Schooles the beſt education.

The nature of man is like a paire of Ballance, guided by Schoole-rules and cuſtome.

If the royalleſt borne creature have not his nature defined with Schoole rudiments, it is groſſe and barbarous.

A Phyſitians ſtudy is the Schoole of Philoſophie, *Muſonius*.

Nature

Nature not manured with knowledge, bringeth forth nothing but thistles and brambles.

Nature in some sort is a schoole of decencie, and teacheth rules of honest civilitie.

The best wisdome is to know a mans selfe: and learning and Schooles first bring that knowledge.

Mans nature being the instinct and inclination of the spirit, is bettered by Schoole rudiments.

The want of Schoole-doctrine, is the first corruption of nature.

Lyons are tamer then men, if doctrine did not bridle them.

Schooles tame Nature, and tamed Nature is perfect vertue.

Every good beginning commeth by nature, but the progresse by Schoole-education.

Courage and greatnesse is as much aspired to in Schooles, as from Nature.

Educatio est prima, secunda, tertia pars vitæ: sine qua omnis doctrina est veluti armata injustitia.

——Nunc adhibe puro
Pectore verba, puer, nunc te melioribus offer.
Quo semel est imbuta recens servabit odorem
Testa diu, Horace.

Of Ignorance.

Defin. *Ignorance is that defect which causeth a man to judge evill of things, to deliberate worse, not to know how to take the advantage of present good things, but to conceive ill of what ever is good in mans life.*

IT proceedeth of a light judgement to credit all things that a man heareth, and to doe all things that he seeth, *Socrat.*

Ignorance hath ever the boldest face.

To abound in all things, and not to know the use of them, is plaine penury.

Ignorance is a madnesse of the minde.

It is great shame for an old man to bee ignorant in the knowledge of Gods law.

Idlenesse ingendreth ignorance, and ignorance engendreth errour.

There is nothing worse then to live beastly, and out of honest order: and the greatest and most evident cause thereof is the sinne of ignorance, which is an utter enemie to knowledge, *Plato.*

Through want of wit commeth much harme, and by meanes of ignorance much good is left undone.

Where there is no capacitie, there perswasions are in vaine, *Socrat.*

It is better teaching the ignorant by experience, then the learned by wisedome.

To rule without regard, to urge without reason, and to laugh immoderately, are manifest signes of ignorance.

Ignorance in adversitie is a blessing, in prosperity a scorne, in science a plague.

He that knoweth not how much hee seeketh doth not know when to finde that which he lacketh.

There can bee no greater ignorance then presumption.

Ignorance is no excuse for faults, sith wee have power of knowledge.

It is better to be unborne then untaught: for ignorance is the root of misfortune, *Plato.*

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe then his owne ignorance, for it destroyeth where it liveth, *Lactan.*

Hee is an ignorant Musician that can sing but one song, but hee is more accursed that knoweth no vertue.

Ignorance is a dangerous and spirituall saying, which all men ought warily to shun, *Greg.*

Ignorance is a sickneffe of the minde, and the occasion of all errour.

The soule of man receiving and comprehending the divine understanding; conducteth all things rightly and happily; but if she be once joyned with ignorance, shee worketh clean contrary, and the understanding is unto the soule as the sight to the body, *August.*

From their lewd mother ignorance issue two Daughters Falshood and Doubt.

It is reported that Pope *Celestine* the fifth deposed himselfe by reason of his ignorance.

Ignorance beleeveth not what it seeth.

Hee that is ignorant in the truth, and led about with opinions, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errours.

The harder we receive our health, because wee were ignorant that we were sicke.

From small errours, not let at the beginning, spring oft-times great and mighty mischiefes.

The

The chiefeſt cauſe and beginning of errour, is when men imagine thoſe things to pleaſe God, which pleaſe themſelves, and thoſe things to diſpleaſe God, wherewith they themſelves are diſcontented.

An errour begun, is not to bee overcome with violence, but with truth.

Cuſtome, though never ſo ancient, without truth, is but an old errour, *Cyprian.*

Hee that erreth before hee know the truth, ought the ſooner to be forgiven, *Cyprian.*

A wilfull minded man is ſubject to much errour.

Unicum eſt bonum, ſcientia, & malum unicum, ignorantia.

Imperitiam comitatur temeritas.

Of Goodneſſe.

Defin. *Goodneſs is that which includeth in it ſelf a dignity that ſavoureth of God and his works, having a perpetuity and ſtedfaſtneſſe of godly ſubſtance.*

GOodneſſe in generall makes every one thinke the ſtrength of vertue in another, whereof they finde the aſſured foundation in themſelves, *Plato.*

As oft as we doe good, we offer ſacrifice.

It is too much for one good man to want.

A man may be too juſt and too wiſe, but never too good, *Socrat.*

The humor of youth is ever to thinke that good, whoſe goodneſſe he ſeeth not.

There is no good unleſſe it be voluntary.

A good mans wiſh is ſubſtance, faith and fame, glory and grace, according to the ſame.

A man is not to be accounted good for his age, but for his charitable actions.

Hee may worthily be called good, which maketh other men fare the better for his goodneſſe.

Thou canſt not bee perfectly good, when thou hateſt thine enemy; what ſhalt thou then bee, when thou hateſt him that is thy friend; *Socrates.*

There is no greater delectation and comfort to a good man, then to be ſeene in the company of good men, *Plato.*

The further a good man is knowne, the further his vertues ſpread, and root themſelves in mens hearts and remembrance.

Whatſoever is right and honeſt, and joyned with vertue, that alone is onely good.

He that is mighty, is not by and by good, but hee that is good is preſently mightie, *Iſocrates.*

The goodneſſe that proceedeth from an ignorant man, is like the hearbs that grow upon a dunghill.

Riches will decay, proſperity may change, but goodneſſe doth continue till death.

The more our grace and goodneſſe doth increaſe, the more our ſoules addreſſe themſelves to God, *Baſil.*

As God is all goodneſſe, ſo loveth hee all good things, as righteouſneſſe and vertue, and hateth vice and wickedneſſe.

The goodnes of the ſoule is the moſt principall and chiefeſt goodnes that can be, *Plato.*

Vir bonus & prudens (qualem vix reperit unum
Millibus è cunctis hominum consultus Apollo)
Judex ipse sui totum se explorat ad unguem.
Difficile est hominibus persuadere, bonitatem
propter ipsam diligendam, Cicero.

Of Comfort.

Defin. *Comfort is any ease, helpe, or consolation in our troubles and adversities, which disburdening the minde, restores it to calme and quiet patience.*

COmfort in extremity healeth many wounds, pacifieth the discontented heart, and governeth the minde.

Troubles are but instructions to teach men wit: for by them thou mayest know falshood from faith, and thy trustie friend from thy traiterous foe.

Despaire not when all worldly meanes, are done; for God will raise thee, if thou trust in him, *August.*

Grieve not at afflictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make it not.

Art thou backbited? rejoyce if guiltlesse; if guilty, amend.

Be not discontented at the losse of children, for they were borne to die.

There is nothing the world can take away, because the world giveth nothing; fame perisheth, honours fade, wealth decayeth, onely our true riches is our constancy in all casualties, *Aurel.*

All

All things are vanity which are under the Sun, all things continuall labour and travell: what hath man to mourne for them, when all things he can loſe in this life, are but fading and miſerable?

That comfort is vaine that taketh not away the griefe, *Plato.*

To a minde afflicted with ſorrow, the beſt remedy is, to deferre counſell untill the partie be more apt to take conſolation, *Marc. Aurel.*

Let not ſorrow over-much moleſt thee, for when thou haſt wept thy worſt, griefe muſt have end.

Wrong is the triall of thy patience.

Sickneſſe is the priſon of the body, but comfort the liberty of the ſoule, *Plato.*

The beſt comfort to a miſer, is to behold the over-flow of his wealth.

The ſuſpectleſſe, the temperate, and the wiſe men, are never uncomfortable.

By ſorrow the heart is tormented, by comfort when it is halfe dead it is revived.

Sad ſighes write the woes of the heart, and kinde ſpeeches comfort the ſoule in heavineſſe.

Aſſurance puts away ſorrow, and feare poiſons comfort, *Stobæus.*

He that will be truly valiant, muſt neither let joy nor griefe overcome him: for better not to be, then to be a bond-ſlave to paſſion.

He that coveteth comfort without ſorrow, muſt apply his wit in following wiſedome.

To friends afflicted with ſorrow, we ought to give remedy to their perſons, and conſola-

tion

tion and comfort to their hearts.

The multiplying of comfort is the asswaging of eares, *Solon.*

In the midst of all thy cares, let this be thy chiefest comfort: hard things may be mollified, straight things may be loosened, and heavie things shall little grieve him that can handsomely beare them.

Sorrow seldome taketh place in him that abstaineth from foure things, that is, from hastinesse, wilfull frowardnesse, pride, and sloth.

Mala de te loquuntur homines, sed mali: non de te loquuntur, sed de se.

Flebile principium melior fortuna sequuta est

Of Patience.

Defi. *Patience is a habit that consisteth in sustaining stoutly all labours and griefs, for the love of honesty: it is the excellent good thing, that keepeth the tranquility of our spirit as much as may be in adversities, and not to complaine of that which is uncertaine.*

PAtience is a voluntary adventuring of hard things, for the desire of vertue, *Socrates.*

The remedy of injuries, is by continuall patience to learne to forget them, *Pub.*

Hee is worthy to be counted couragious, strong, and stout, which doth not onely with patience suffer injuries, rebukes, and displeasures done unto him, but also doth good against those evils, *Arist.*

Better

Better it is to offer thy selfe in Triumph, then to bee drawne to it by dishonour, *Appian.*

It is a speciall signe of heroicall magnanimity, to despise light wrongs, and nothing to regard meane adventures

It is good to forbeare to talke of things needlesse to bee spoken, but it is much better to conceale things dangerous to bee told.

Patience is so like to fortitude, that it seemeth shee is either her sister or her daughter, *Arist.*

The common sort doe take revenge for their credit, but noble mindes forgive for their vertue.

Patience without comfort, brings perill of consumption.

It is a pleasant tarrying, that stayeth from evill doing.

The end of patience is the expectation of promises.

That is to be borne with patience, which cannot be redressed with carefulnesse.

It is not merit to suffer persecutions, if wee have no patience therein.

It is more safety to forget an injury, then to revenge it, *Aurel.*

The sweetest salve for misery is patience, and the onely medicine for want is content.

Patience is the best salve against love and fortune.

To suffer infirmities, and dissemble mishap, the one is the office of a constant sicke-man, the other of a cunning State-man.

To

To be discreet in prosperitie, and patient in adversitie, is the true motion and effect of a vertuous and valiant minde, *Cicero.*

Quintus Fabius, after he had been Consull, disdained not to march under the Ensigne of other Consuls.

Patience being oft provoked with injuries, breaketh forth at last into furie.

It is good for a man to wish the best, to thinke upon the worst; and patiently to suffer whatsoever doth happen.

Humility, Patience, and faire speech are the pacifiers of wrath and anger.

He seemeth to be perfectly patient, that in his fury can subdue his owne affections.

Patience and perseverance are two proper notes whereby Gods children are truly known from Hypocrites, counterfeits, and dissemblers, *August.*

In suffering of afflictions patience is made more strong and perfect.

The troubles that come of necessitie, ought to be borne with boldnesse and good courage.

The best way for a man to be avenged, is to contemne injury and rebuke, and to live with such honesty and good behaviour, that the doer of wrong shall at last bee thereof ashamed, or at the least lose the fruit of his malice; that is, hee shall not rejoyce, nor have glory of the hinderance and damage, *Plato.*

——Serpens, fitis, ardor, arena,
Dultia virtuti, gaudet patientia duris;
Leniter ex merito quicquid patiare ferendum est.

Of

Of Friendſhip.

Defin. *Friendſhip is a communitie of a perpetuall will, the end whereof is fellowſhip of life; and it is framed by the profit of a long continued love. Friendſhip is alſo an inveterate and ancient love, wherein is more pleaſure then deſire.*

FRiendſhip is a perfect conſent of things appertaining as well unto God as to man, with benevolence and charitie.

Friendſhip in good men is a bleſſing, and ſtable connexing of ſundry wills, making of two perſons one, in having and ſuffering: And therefore a friend is properly called a ſecond ſelfe, for that in both men is but one minde, and one poſſeſſion. And that which more is, a man rejoyceth more at his friends good hap, then he doth at his owne, *Aurel.*

True and perfect friendſhip, is to make one heart and minde of many hearts and bodies.

It is the propertie of true friends to live and love together; but fained friends fly from a man in time of tryall.

Friendſhip judgeth with partialitie, and affection winketh at apparent follies.

A friends love cannot be recompenced with riches, when (for his friend) he putteth his life in jeopardy.

To diſſwade a man in a courſe of honour, were not the part of a friend, and to ſet one forward in follie, no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The

The love of men to women, is a thing common and of course. but the friendship of man to man is infinite and immortall, *Plato.*

The fellowship of a true friend in misery, is alwayes sweete, and his counsels in prosperity are alwayes fortunate.

Friendship being an equity of reciprocall good will, is of three kindes; the one of neighborhood, the other hospitality, the last love, *Arist.*

Love is confirmed either by gifts, or study of vertue; then goeth it from a passion to a perfect habite, and so leaveth the name of love, and is called friendship, which no time can violate.

We ought to use a friend like gold, to try him before we have need.

He is a true friend, whose care is to pleasure his friend in all things, moved thereunto by a meere good will which hee beareth unto him, *Arist.*

It is no small griefe to a good nature to try his friend, *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfect amity consisteth in equality, and agreeing of the mindes.

A friend unto a friend, neither hideth secret, nor denyeth money.

The want of friends is perillous, but some friends prove tedious.

The words of a friend joyned with true affection, give life to the heart, and comfort to a care-oppressed minde, *Chilo.*

Friends ought alwayes to be tryed before they bee trusted, lest shining like the Carbuncle

buncle, as if they had fire, they be found when they be touched to be without faith.

Good will is the beginning of friendſhip, which by uſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the works that belong unto a friend.

Among friends there ſhould be no cauſe of breach, but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornefull people are perillous friends.

Friendſhip ought to be engendred of equalneſſe, for where equality is not, friendſhip cannot long continue, *Cicero.*

Where true friends are knit in love, there ſorrowes are ſhared equally.

Friends muſt bee uſed as Muſicians tune their ſtrings, who finding them in diſcord, do not breake them, but rather by intention or remiſſion frame them to a pleaſant conſent.

In muſicke there are many diſcords, before they can bee framed to a Diapaſon; and in contracting of good will, many jarres before there be eſtabliſhed a true and perfect friendſhip.

A friend is in proſperity a pleaſure, in adverſitie a ſolace, in griefe a comfort, in joy a merry companion, and at all times a ſecond ſelfe.

A friend is a precious Jewell, within whoſe boſome one may unload his ſorrowes, and unfold his ſecrets.

As

As fire and heat are inſeparable, ſo are the hearts of faithfull friends, *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlacke friend.

Like as a Phyſician cureth a man ſecretly, he not ſeeing it, ſo ſhould a good friend helpe his friend privily, when hee knoweth not thereof.

The injury done by a friend, is much more grievous then the wrongs wrought by an enemie.

Friendſhip is given by nature for a helpe to vertue, not for a companion of vices.

Friendſhip ought to reſemble the love between man and wife, that is, of two bodies to be made one will and affection.

The propertie of a true friend, is to performe more then hee promiſeth; but the condition of a diſſembler, is to promiſe more then he meaneth to performe.

Great proffers are meet to be uſed to ſtrangers, and good turnes to true friends.

If thou intend to prove thy friend, ſtay not till need and neceſſitie urge thee, leſt ſuch triall bee not onely unprofitable and without fruit, but alſo hurtfull and prejudiciall.

The opinion of vertue is the fountaine of friendſhip.

Fained friends reſemble Crowes, that fly not but toward ſuch places where there is ſomething to be fed upon.

He that ſeeketh after a ſwarme of friends, cõmonly falleth into a waſps neſt of enemies.

Friendſhip oftentimes is better then Conſanguinity.

A friendly

A friendly admonition is a speciall point of true friendship.

It is best to be praised of those friends, that will not spare to reprehend us when wee are blame-worthy.

Hee that will not heare the admonition of a friend, is worthy to feele the correction of a foe.

He which goeth about to cut off friendship, doth even as it were goe about to take the Sunne from the world, *Cicero.*

There is no more certaine token of true friendship, then is consent and communicating of our cogitations one with another, *Cic.*

Unity is the essence of amity.

Hee that hath no friend to comfort him in his necessity, lives like a man in the wildernesse, subject to every beasts tyranny, *Bias.*

Beleeve after tryall, and judge before friendship.

The fault which thou sufferest in thy friend, thou committest in thy selfe.

Shew faithfulnesse to thy friend, and equity to all men, *Protog.*

No wise man will chuse to live without friends, although hee have plenty of worldly wealth.

Though a wise man bee contented and satisfied with himselfe, yet will he have friends, because he will not be destitute of so great a vertue.

There be many men that want not friends, and yet lacke true friendship.

Never admit him for thy friend, whom by force thou hast brought into subjection.

Hee is not meet to be admitted for a faithfull friend, which is ready to enter amitie with every one.

Admit none to thy friend, except thou first know how he hath dealt with his other friends before; for looke how hee hath served them, so will hee likewise deale with thee.

The agreement of the wicked is easily upon a small occasion broken, but the friendship of the vertuous continueth for ever, *Hermes.*

As mighty flouds, by how much they are brought into small rivers, by so much they lose of their strength; so friendship cannot be amongst many, without abating the force thereof, *Plato.*

Bee slow to fall in friendship, but when thou art in, continue firme and constant, *Socrates.*

Illud amicitiæ quondam venerabile nomen
Prostat, & in quæstu pro meretrice sedet.

Of Temperance.

Defin. *Temperance is that light which driveth away round about her the darkenesse and obscurity of passions: shee is of all the vertues most wholesome: for shee preserveth both publikely and privately humane society, she lifteth up the soule miserably throwne downe in vice, and restoreth her againe into her place; it is also a mutuall consent of the parts of the soule, causing all disorder & unbridled affections: to take reason for a rule and direction.*

Tempe-

TEmperance calleth a man back from groſs affects and carnall appetites, and letteth him not to exceed, neither in fooliſh nor in ungodly ſorrowing, *Solon.*

A young man untemperate, and full of carnall affection, quickly turneth the body into age and feeble infirmities, *Anaxagoras.*

He cannot commend temperance, that delighteth in pleaſure, nor love government that liketh riot.

Conſtancy and temperance in our actions maketh vertue ſtrong.

Men muſt eate to live, and not live to eat.

In private families, continence is to bee praiſed; in publike Offices, Dignity.

Intemperance is the fountaine of all our perturbations.

The pride of the fleſh, is to be curbed and reſtrained with the ſharpe bit of Abſtinence, *Ariſt.*

The moderation of the minde, is the felicity thereof.

Frugality is the badge of diſcretion; riot of intemperance.

He that is not puffed up with praiſe, nor afflicted with adverſities, nor moved by ſlaunders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleaſure, can never be wiſe and temperate.

Temperance by forbearing to bee revenged, reconcileth our enemies, and by good government conquers them.

Temperance is rich in moſt loſſes, confi-

dent in all perils, prudent in all assaults, and happy in it selfe, *Hermes.*

It is not Temperance which is accompanied with a fearefull minde, but that is true Temperance, where the heart hath courage to revenge, and reason power to restraine the heart.

Trim not the house with Tables and Pictures, but paint and guild it with temperance: the one vainely feedeth the eyes, the other is an eternall ornament which cannot be defaced, *Epictetus.*

Temperance is so called, because it keepeth a meane in all those things which belong to the delighting of the body, *Arist.*

Temperance cryeth, *Ne quid nimis, Solon.*

The parts of Temperance, are Modesty, Shamefac'tnesse, Abstinence, Continency, Honesty, Moderation, Sparingnesse, and Sobriety, *Plato.*

Justice may not bee without temperance, because it is the chiefe point of a just man, to have his soule free from perturbations.

Heroicall vertues are made perfect by the mixture of Temperance and fortitude; which separated, become vicious.

A temperate man which is not couragious, quickly becommeth a Coward, and faint-hearted.

Temperance is the mother of all duty and honestie.

In temperance a man may behold modesty without any perturbation of the soule.

Temperance compelleth men to follow reason, bringeth peace to the minde, and molli-

mollifieth the affections, with concord and agreement, *Socrat.*

Hee is worthy to be called a moderate person, which firmely governeth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the minde, *Aurel.*

Nihil reperiri potest tam eximium, quam istam virtutem moderatricem animi temperantiam non latere in tenebris, neque esse abditam, sed in luce, Cicero.

Non potest temperantiam laudare is, qui ponit summum bonum in voluptate: est enim temperantia libidinum inimicus.

Of Innocencie.

Defin. *Innocencie is an affection of the minde, so well framed that it will hurt no man, either by word or deede; a tower of brasse against slanders, and the onely balme or cure for a wounded name, strengthning the conscience, which by it knoweth his owne puritie.*

THere can bee no greater good then Innocencie, nor worse evill then a guilty Conscience.

The innocent man is happy, though hee be in *Phalaris* Bull, *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong, maketh sicke the innocencie of the Soule.

Riches and glory are broken Pillers, but innocencie is an unmoving Columne.

Innocency and Prudence are two anchors, that cannot bee torne up by any tempeſt.

Innocency to God is the chiefeſt incenſe, and a conſcience without guile is a Sacrifice of the ſweeteſt ſavour, *Aug.*

Innocency being ſtopped of the malignant, taketh breath and heart againe, to the overthrow of her enemies, *Cicero.*

As fire is extinguiſhed by water, ſo innocency doth quench reproach.

Of all treaſures in a common-wealth, the innocent man is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration, *Bern.*

Religion is the ſoule of innocency, moving in an unſpotted conſcience.

Innocency is built upon divine reaſon.

Humane happineſſe conſiſteth in innocency of the ſoule, and uncorrupt manners.

All innocency conſiſteth in mediocrity, as all vice doth in exceſſe.

Innocency is a good which cannot bee taken away by torment, *Marc. Aurel.*

Innocency is the moſt profitable thing in the world, becauſe it maketh all things elſe profitable.

Innocency, Palme-like, groweth in deſpite of oppreſſion.

Beauty is a flower ſoone withered, health is ſoone altered, ſtrength by incontinence abated, but innocency is divine and immortall.

Inno-

Innocencie is an assured comfort, both in life and death.

As length of time diminisheth all things, so innocencie and vertue increaseth all things.

The feare of death never troubleth the mind of an innocent man, *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellence in age.

Nature, reason, and use, are three necessary things to obtaine innocency by, *Lactan.*

Ut Nepenthes herba adita poculis, omnem convivii tristitiem discutit, ita bona mens insita nobis, omnem vitæ solicitudinem abolet.

Of Kings.

Defin. *Kings are the supreme Governours and rulers over States and Monarchs, placed by the hand of God, to figure to the world his Almighty power: if they be vertuous, they are the blessings of their Realmes; if vicious, scourges alloted for their subjects iniquities.*

THe Majesty of a Prince is like the lightning from the East, and the threats of a King like the noise of thunder.

Kings have long armes, and Rulers large reaches.

The life of a Prince, is the rule, the square, the frame and forme of an honest life; according to the which their subjects frame the manner of their lives, and order their families: and rather from the lives of Princes doe subjects take their patternes, and examples, then from their Lawes.

Subjects follow the example of their Princes, as certaine flowers turne according to the Sunne, *Horace.*

Princes are never without Flatterers to seduce them, ambition to deprave them, and desires to corrupt them, *Plato.*

It belongeth to him that governeth to bee learned, the better to know what hee doth; wise, to finde out how hee ought to doe it; discreet, to attend and take opportunitie; and resolute in the action of justice, without corruption or feare of any.

It is necessary for Princes to be stout, and also rich; that by their stoutnesse they may gather their owne, and by their riches represse their enemies.

It is better for a Prince to defend his owne Countrey by justice, then to conquer anothers by tyranny.

That Prince who is too liberall in giving his owne, is afterwards through necessitie compelled to be a tyrant, and to take from others their right.

As Princes become Tyrants for want of riches, so they become vicious through abundance of treasure, *Plut.*

When an unworthy man is preferred to promotion, he is preferred to his owne shame.

The Prince that is feared of many, must of necessity feare many.

The word of a Prince is faith royall.

Princes must not measure things by report, but by the way of conscience, *Socrat.*

It behoveth a Prince or Ruler, to bee of such zealous and godly courage, that hee alwayes

wayes shew himselfe to be a strong wall for the defence of the truth.

The Princes Palace is like a common fountaine or spring to his City or Country, whereby the common people by the cleanneſſe thereof be long preſerved in honeſty, or by the impureneſſe thereof are with ſundry vices corrupted.

A King ruleth as he ought, a Tyrant as he liſt; a King to the profit of all, a Tyrant onely to pleaſure a few, *Ariſt.*

A King ought to refraine the company of vicious perſons: for the evill that they commit in his company is accounted his, *Plato.*

Rulers doe ſinne more grievouſly by example then by act; and the greater governances they beare, the greater account they have to render, that in their owne precepts and ordinances they be not found negligent.

Not onely happy, but alſo moſt fortunate, is that Prince, that for righteouſneſſe of juſtice is feared, and for his goodneſſe beloved.

The greater that a Prince is in power above others, the more hee ought to excell in vertue above others.

When Princes moſt greedily doe proſecute vices, then their enemies are buſie in weaving ſome web of deadly danger, *Olaus.*

Princes by charging their kingdomes with injuſt Tributes, procure from their ſubjects a wilfull denyall of due and moſt juſt payments.

He that poſſeſſeth an Empire, and knoweth not how to defend it; may loſe his poſſeſſion before he know who offended him.

It little profiteth a Prince to bee Lord of many Kingdomes, if on the other part he become bond-slave to many vices.

It appertaineth unto Princes, as much to moderate their owne pleasures, as to give order for matters of importance.

Children borne of Kings, are composed of a precious masse, to be separated from the common sort, *Plato.*

Malice and vice taking their full swing, through the carecre of the power and libertie which wicked Princes yeeld unto them, doe push forward every violent passion; making every little choler turne to murther or banishment, and every regard and love to rape and adulterie, and coveteousnesse to confiscation.

A Kingdome is nought else then the care of anothers safetie; for *Antiochus* told his son *Demetrius*, that their Kingdome was a noble slavery.

Selfe-love is not fit for Princes; nor pride an ornament meet for a Diademe.

Kings and Princes do lose more in the opinions they hold, then in the reasons they use.

It is no lesse discredit to a Prince to have destroyed many of his subjects; then it is to a Physician to have killed many of his Patients.

Kings as they are men before God, so are they Gods before men, *Lactan.*

It is very requisite that the Prince live according to that law himselfe, which he would have executed upon others, *Archi.*

It becommeth a King to take good heede

to

to his Counſellors, in noting who ſoothe his luſts, and who intend the publike profit; for thereby ſhall he know the good from the bad, *Plutarch.*

The ſtrength of a Prince, is the friendſhip and love of his people.

That King ſhall beſt governe his Realme, that raigneth over his people, as a Father doth over his children, *Ageſi.*

So great is the perſon and dignity of a Prince, that in uſing his power and authority as he ought, hee being here among men upon earth, repreſenteth the glorious eſtate and high Majeſty of God in Heaven, *Ambr.*

It is requiſite for all thoſe that have rule and governance in a Common-weale, under their Prince, to know the bounds of their ſtate, and the full effect of their duty; that by executing juſtice they may bee feared, and by ſhewing mercy they may be loved, *Lactan.*

It is requiſite for Princes, to place ſuch men in authority as care leaſt for it, and to keepe them from government that preſſe forwards to it.

Except wiſe men be made Governours, or Governours bee made wiſe men, mankinde ſhall never live in quiet, nor vertue be able to defend her ſelfe, *Plato.*

Hee that would bee a Ruler or Governour, muſt firſt learne to bee an obedient ſubject; for it is not poſſible for a proud and covetous minded ſubject to become a gentle and temperate Governour, *Alex. Severus.*

When rule and authority is committed unto a good man, hee doth thereby publiſh his

his vertue, which before lay hid: but being committed to an evill man, it ministreth boldnesse and licence to him, to doe that evill which before he durst not doe.

Animata imago Rex putandus est Dei.
Nulla fides regni sociis, omnisq; potestas
Impatiens consortis erit.——

Of Nobility.

Defin. *Nobilitie is a glittering excellency proceeding from Ancestors, and an honour which commeth from an ancient Linage and Stocke: it is also a praise that proceedeth from the deserts of our elders and fore-fathers: and of this nobleneſſe there are three sorts; the first bred of vertue and excellent deeds, the second proceedeth from the knowledge of honest discipline and true sciences, the third commeth from the Scutchions and Armes of our Ancestors, or from riches.*

NObility is of more antiquity then possessions, *Cicero.*

The time of our life is short, but the race of Nobility and Honour everlasting, *Cicero.*

Nobleneſſe of Birth is either universall, or particular; the first to be borne in noble and famous Countries, the later, to come of noble Progenitors, *Arist.*

Nobility is best continued by that convenient meanes whereby it rose.

Hee is not to bee held for noble that hath much, but he that giveth much.

It is requisite for him that is noble borne to,

to take heede of Flatterers, for they will bee ready daily to attend his person for profits sake.

Nobility is a title quickly lost; for if riches forsake it, or vertue abandon it, it straightway becommeth as a thing that had never beene.

Whatsoever thy Father by his worthinesse hath deserved, belongs not to thee; it is thine owne deserts that must make thee noble.

Vertue and nobleneſſe can never be seen in a man, except he first put away his vices.

Hee that defendeth his Country by the sword deserveth honour; but he that maintaineth it in peace, meriteth more honour.

The Nobility which wee receive from our Ancestors, because it commeth not from our selves, is scarcely to be counted our owne.

To come of noble parentage, and not to be endued with noble qualities, is rather a defamation then a glory.

Noble persons have the best capacities, for whether they give themselves to goodnesse or ungraciousnesse, they doe in either of them so excell, as none of the common sort of people can come any thing nigh them, *Cicero.*

True Nobility consisteth not in dignity, linage, great revenues, lands or possessions, but in wisdome, knowledge and vertue, which in man is very nobility, and that nobility bringeth man to dignity.

True nobility is not after the vulgar opinion of the common people, but is onely the praise and surname of vertue.

Omnes boni ſemper nobilitati favemus, & quia utile eſt Reipublicæ nobiles eſt homines dignos majoribus ſuis, & quia valere debet apud nos clarorum hominum ſenex de Republica meritorum memoria, etiam mortuorum, Cicero.

———*Nobilitas ſola eſt atq; unica virtus.*

Of Honour.

Defin. *Honour is a paſſion of the ſoule, and a mighty deſire, naturally coveted of all creatures, yet many times miſtaken, by unacquaintance with vertue.*

HOnour and glory labour in miſtruſt, and are borne Fortunes bond-ſlaves.

Honour is the firſt ſtep to diſquiet, and dominion is attended with envy, *Guer.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honour is the fruit of vertue and truth.

Honour, Glory, and Renowne, is to many perſons more ſweet then life.

It is the chiefeſt part of honour, for a man to joyne to his high office and calling, the vertue of affability, lowlineſſe, tender compaſſion, and pity: for thereby hee draweth unto him, as it were by violence, the hearts of the multitude, *Olaus magnus.*

The greater the perſons bee in authority that commit an offence, the more foule and filthy is the fault.

It better becommeth a man of honour, to praiſe an enemy then his friend.

Happy is that Country, whoſe Captaines are

are Gentlemen, and whose Gentlemen are Captaines.

Honour is no priviledge against infamy.

A man ought not to thinke it honour for himselfe to heare or declare the newes of others, but that others should declare the vertuous deeds of him.

To attaine to honour, wisedome is the Pole-starre; and to retaine it, patience is necessary.

The next way to live with honour, and dye with praise, is to be honest in our desires, and temperate in our tongues.

The conditions of honour are such, that she enquireth for him she never saw, runneth after him that flyes from her, honours him that esteemes her not, demandeth from him that wills her not, giveth to him that requires her not, and trusteth him whom shee knoweth not.

Noblemen enterprising great things, ought not to employ their force as their owne minde willeth, but as honour and reason teacheth. *Niphas.*

High and noble heires which feele themselves wounded, doe not so much esteeme their owne paine, as they are angry to see their enemies rejoyce.

The Captaine which subdueth a Country by intreaty, deserveth more honour then hee that overcommeth it by battell.

Honour without quiet, hurteth more then it doth profit.

He that regards his reputation, must second all things to his honour.

The

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whose life every private man applyeth his manner of living.

It is not the place that maketh the person, but the person that maketh the place honourable, *Cicero.*

There is more honour purchast in pleasuring a foe, then in revenging a thousand injuries.

Where hate beares soveraignty, honour hath no certainty.

Honour is brittle, and riches are blossomes, which every frost of Fortune causeth to wither.

Better it is for the honourable to be praised for many foes foiled, then for many Barnes filled.

A man having honour and wanting wisedome, is like a faire Tree without fruit.

Exiguum nobis vitæ curriculum natura circumscripsit, sed honoris cursus sempiternus:
Is honos videri solet; qui non propter spem futuri beneficii, sed propter magna merita claris viris defertur & datur: estque non invitamentum ad tempus, sed perpetuæ virtutis præmium.

Of Liberality.

Defin. *Liberality is an excellent use of those benefits which God putteth into our hands, for the succouring of many, which vertue is altogether joyned together with justice, and ought to bee guided by moderation and reason.*

Bounties

BOunties beſt honour is to helpe the poore; and happineſſe to live in good mens thoughts.

True bounty is never tyed unto ſuſpect.

Liberality is approved by two Fountains; the one is a ſure judgement, the other is an honeſt favour.

That man is onely liberall, which diſtributeth according to his ſubſtance, and where it is moſt needfull, *Thales.*

The whole effect of bounty is in love.

Who in their bounty doe begin to want, ſhall in their weakneſſe finde their friends and foes.

He is called a liberall man, which according to his revenues giveth freely, when, where, and to whom he ſhould.

He that may give and giveth not, is a cleere enemy, and he that promiſeth forthwith, and is long before hee performe, is a ſuſpitious friend, *Aurel.*

Gifts make beggers bold, and he that lends muſt loſe his friend, or elſe his money, without heed.

Bounty hath open hands, a zealous heart, a conſtant faith in earth, and a place prepared in heaven.

Hee never gives in vaine, that gives in zeale.

They that be liberall do with-hold or hide nothing from them whom they love; whereby love increaſeth, and friendſhip is alſo made more firme and ſtable.

As liberality maketh friends of enemies, ſo pride maketh enemies of friends.

Libe-

Liberality and thankfulneſſe, are the bonds of concord, *Cicero.*

A liberall minded man can never bee envious.

Bounty for giving fraile and mortall things receives immortall fame for his reward.

The deeds of the liberall do more profit the giver, then beneſit the receiver.

Liberality in a noble minde is excellent, although it exceed in the tearme of meaſure.

A liberall heart cauſeth benevolence, though ſometimes through misfortune ability be wanting.

It is a token of Righteouſneſſe to acknowledge heavens liberality, and to give praiſes to God for ſo great benefits, *Bern.*

The Office of liberality conſiſteth in giving with judgement, *Cicero.*

That Liberality is moſt commendable, which is ſhowed to the diſtreſſed, unleſſe they have deſerved that puniſhment; for good deeds beſtowed upon undeſerving perſons, are ill beſtowed.

The beſt property in a King, is to let no man excell him in liberality, *Ageſila.*

Extra fortunam eſt quicquid donatur amicis:
Quas dederis ſolas ſemper habebis opes. Ovid.

Liberalitate qui utuntur, benevolentiam ſibi conciliant, & (quod aptiſsimum eſt ad quietè vivendum) charitatem.

Of Benefits

Defin. *Benefits, are thoſe good turnes which are received either by deſert, or without deſert, tending*

tending to our happinesse of life, or amendment of manners.

IT is a great commendation in the giver, to bestow many benefits upon him which deserveth well, and desireth nothing.

He that mindeth to give, must not say, Will you have any thing?

If thou promise little and performe much, it wil make thy benefits to be the more thankfully received, *Aurel.*

He that knoweth not how to use a benefit, doth unjustly aske it.

Hee receiveth a benefit in the giving thereof, which bestowes his gift on a worthy man.

He bindeth all men by his benefits, which bestoweth them upon such as doe well deserve them.

The liberall man doth daily seeke out occasion to put his vertue in practice, *Cic.*

The memory of a benefit doth soon vanish away, but the remembrance of an injury sticketh fast in the heart.

Hee is a Conquerour which bestoweth a good turne, and he vanquished which receiveth it.

As the Moone doth shew her light in the World, which shee receiveth from the Sunne, so wee ought to bestow the benefits received of God, to the profit and commodity of our neighbour.

This is a Law that should be observed betwixt the giver and the receiver, the one should straightway forget the benefit bestowed,

ſtowed, and the other ſhould alwayes have it in remembrance, *Solon.*

It becommeth him to hold his peace that giveth a reward, farre better then it becommeth him to bee ſilent that receiveth a benefit.

Hee that doth thankfully receive a benefit, hath paid the firſt penſion thereof already.

Hee that thinkes to bee thankfull doth ſtraightway thinke upon recompence.

That gift is twice double to bee accepted of, which commeth from a free hand and a liberall heart.

It behoveth a man in receiving of benefits to be thankfull, though he want power to requite them, *Aurel.*

A benefit well given recovereth many loſſes.

The remembrance of a good turne, ought to make the receiver thankfull.

Nor gold, nor ſilver, nor ought we receive, is to be accounted a benefit, but the minde of him which giveth.

He giveth too late, who giveth when hee is asked, *Plautus.*

Ita ſunt omnes noſtri cives.
Si quid benefacias levior pluma gratia eſt.
Si quid peccatum eſt, plumbeas iras gerunt.
Beneficium nec in puerum nec in ſenem conferendum eſt: in hunc, quia perit antequam gratiæ referendæ detur opportunitas; in illum, quia non meminit.

Of Courteſie.

Defin. *Courteſie is a vertue, which belongeth to the couragious part of the ſoule, whereby wee are hardly moved to anger. Her office and duty is to bee able to ſupport and endure patiently thoſe crimes which are laid upon her: not to ſuffer her ſelfe to be haſtily carried to revenge, nor to bee too eaſily ſpurred to wrath, but to make him that poſſeſſeth her, milde, gracious, and of a ſtayed and ſettled minde.*

COurteſie in Majeſty, is the next way to binde affection in duty.

As the tree is knowne by his fruit, the gold by the touch, and the Bell by the ſound: ſo is mans birth by his benevolence, his honour by his humilitie, and his calling by his courteſie.

Many more were the enemies that *Cæſar* pardoned, then thoſe he overcame.

The nobleſt conqueſt is without bloudſhed.

Courteſie bewaileth her dead enemies, and cheriſheth her living friends.

The courteous man reconcileth diſpleaſure, the froward urgeth hate.

Proud lookes loſe hearts, but courteous words winne them, *Ferdin.*

Courteſie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobility, and the certaine marke of a Gentleman, to be courteous to ſtrangers, patient in injuries, and conſtant in performing what he promiſeth.

As the pegge ſtraineth the Lute-ſtrings,

ſo courteſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoule, cauſed by choler.

Courteſie draweth unto us the love of ſtrangers, and good liking of our owne Countreymen.

Hee that is milde and courteous to others, receiveth much more honour then the partie whom he honoureth, *Plut.*

They lie who ſay that a man muſt uſe cruelty towards his enemies, eſteeming that to be an Art onely proper to a noble and couragiou man, *Cicero.*

Mildeneſſe and courteſie are the characters of an holy ſoule, which never ſuffereth innocency to be oppreſſed.

It becommeth a noble and ſtrong man, to bee both couragious and courteous, that hee may chaſtiſe the wicked, and pardon when need requireth, *Plato.*

The rigour of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other, ſo that neither rigour ſhall be rigorous, nor courteſie diſſolute.

As it belongeth to the Sun to lighten the earth with his beames, ſo it pertaineth to the vertue of a Prince, to have compaſſion and be courteous to the miſerable, *Ariſt.*

Satis eſt homines imprudentiâ lapſos non erigere, urgere verò jacentes, ac præcipitantes impellere, certè eſt inhumanum, Ciccro.

Of Juſtice.

Defin. *Juſtice is godlineſſe, and godlineſſe is the knowledge of God: it is moreover, in reſpect of us, taken for an equall deſcription of right and of lawes.*

Juſtice allots no priviledge to defraud a man of his patrimony.

Juſtice is a vertue that gives every man his owne by even portions.

Delay in puniſhment, is no priviledge of pardon.

Juſtice is the badge of Vertue, the ſtaffe of Peace, and the maintainance of Honour, *Cic.*

It is a ſharpe ſentence that is given without judgement.

Good mens eares are alwayes open to juſt mens prayers, *Baſil.*

Not the paine, but the cauſe, maketh the Martyr, *Ambroſe.*

The office of a Juſtice is to bee given for merit, not for affection.

A publike fault ought not to ſuffer a ſecret puniſhment.

Juſtice and order are the onely preſervers of worldly quietneſſe.

The parts which true Juſtice doth conſiſt of, are in number ſeven; Innocency, Friendſhip, Concord, Godlineſſe, Humanity, Grateſulneſſe and Faithfulneſſe.

Juſtice is painted blind, with a vaile before her face; not becauſe ſhe is blinde, but thereby to ſignifie, that Juſtice, though ſhe doe behold that which is right and honeſt, yet will ſhee reſpect no perſon.

In

In *Athens* were erected certaine images of Judges without hands and eyes, to shew that Judges should neither bee corrupted with bribes, nor by any person drawne from that which is right and law, *Quin.*

A good Judge is true in word, honest in thought, and vertuous in his deede; without feare of any but God, without hate of any but the wicked.

There are two kindes of injustice, the one is of such as doe wrongfully offer it, and the other is of those who although they bee able, yet will they not defend the wrong from them unto whom it is wickedly offered, *Cicero.*

Hee that politikely intendeth good to the Common wealth, may well be called just, but he that practiseth onely for his owne profit is a vicious and wicked person.

A good Magistrate may be called the Physician of the Common-weale.

He is a good Judge that knoweth how and where to distribute.

He that flyeth judgement, confesseth himself to be faulty, *Mart. Aurel.*

The Judge himselfe is condemned, when the guilty person is pardoned.

As a Physician cannot see every secret griefe but upon revealement may apply a curable medicine for a hidden disease, so many can discover a mischiefe which the Magistrate seeth not, but the Magistrate alone must remedy the same.

A Justice ought to doe that willingly which he can doe, and deny that modestly which he cannot doe

A

As there is no assurance of faire weather untill the skye be cleere from clouds, so there can be in no Common-wealth a grounded peace and prosperity, where there are no informers to finde out offences, as well as Magistrates to punish offenders.

Philosophers make foure sorts of Justice; the first Celestiall, the second Naturall, the third Civill, the fourth Judiciall.

Justice is a perfect knowledge of good and evill, agreeing to naturall reason, *Arist.*

Justice is a vertue of the minde, rewarding all men according to their worthinesse.

Wisedome and Eloquence without Truth and Justice, are a *Panurgie*, that is to say, a guile or sleight, such as Parasites use in Comedies which still turneth to their owne confusion.

Covetousnesse and wrath in Judges is to bee hated with extreme detestation.

Celestiall Justice is a perfect consideration and dutifull acknowledging of God.

Naturall Justice, is that which all people have in themselves by Nature.

Judiciall Justice depends upon Law, made for the commoditie of a common-weale.

Justice is a measure which God hath ordained amongst men upon earth, to defend the feeble from the mighty, the truth from falshood, and to root out the wicked from among the good, *Lactan.*

Every man in generall loveth Justice, yet they all hate the execution thereof in particular, *Cicero.*

Fortitude without wisedome, is but rashnesse; wisedome without justice, is but craftinesse; justice without temperance is but cruelty; temperance without fortitude, is but savageneſſe.

Equity judgeth with lenity, lawes with extremity.

Hatred, love, and covetousneſſe, causeth Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judge among his enemies, then among his friends; for of his enemies hee should make one his friend, but among his friends he should make one his enemy.

Justice of the Poets is fained to be a Virgin, and to have raigned among men in the golden world, who being by them abused, forsooke the world, and returned to the Kingdome of *Jupiter*.

Justitia sine prudentia plurimum poterit, sine justitia nihil valebit prudentia, Cicero.

Totius justitiæ nulla est capitalior pestis, quam eorum qui tum, dum maximè fallunt, id agunt ut boni viri videantur, Cicero.

Of Lawes.

Defin. *The Law is a singular reason imprinted in nature, commanding those things that are to bee done, and forbidding the contrary: it is divided into two parts; that is, the Law of Nature, and the Law written: the Law of Nature is a sense and feeling which every one*

one hath in himſelfe, and in his conſcience whereby he diſcerneth between good and evill, as much as ſufficeth to take from him the cloake of ignorance, in that he is reproved even by his owne witneſſe. The Law written, is that which is divided into Divinity and Civility; the firſt teaching Manners, Ceremonies, and Judgements: the latter, matters of Policy and Government.

THe vertues of the Law are foure, to beare ſway, to forbid, to puniſh, and to ſuffer.

The precepts of the Law may bee comprehended under theſe three points, to live honeſtly, to hurt no man wilfully, and to render every man his due carefully, *Ariſt.*

Whatſoever is righteous in the Law of man, the ſame is alſo righteous in the Law of God. For every Law that by man is made, muſt alwayes be conſonant to the Law of God.

The Law is a certaine rule, proceeding from the minde of God, perſwading that which is right, and forbidding that which is wrong.

Evill Judges doe moſt commonly puniſh the purſe, and ſpare the perſon.

Judges ought to diſpatch with ſpeed, and anſwer with patience.

Law and wiſdome are two laudable things, for the one concerneth Vertue, and the other good conditions.

The Law was made to no other end, but to bridle ſuch as live without reaſon of Law

A true and faithfull heart ſtandeth more in awe of his ſuperiour, whom hee loveth for feare, then of his Prince, whom hee feareth for love.

An evill cuſtome, being for continuance never ſo ancient, is nought elſe then the oldneſſe of errour, *Lactan.*

How many more Tavernes, ſo many more drinkers; the number of Phyſicians, the increaſe of diſeaſes; the more account that Juſtice is made of, the more ſuits; ſo the more lawes, the more corruption, *Plato.*

The heart, underſtanding, counſell, and ſoule in a Common-wealth, are the good Lawes and Ordinances therein uſed, *Cicero.*

To reſtraine puniſhments is a great errour in government.

It becommeth not a Law-maker to be the Law-breaker, *Bias.*

Thoſe Countries muſt needs periſh, where the Common lawes be of none effect.

Thoſe Cities in which there are no ſevere Lawes for the puniſhing of ſinne, are rather to be counted forreſts for monſters, then places habitable for men, *Plato.*

Foure things belong to a Judge; to heare courteouſly, to anſwer wiſely, to conſider ſoberly, and to give judgement without partiality, *Socrates.*

A man ought to love his Prince loyally, to keepe his lawes carefully, and to defend his Country valiantly.

Chiefly there are to bee obeyed and reverenced, one God, one King, and one law.

Foure

Foure Cuſtomes are more pleaſant to bee recounted, then profitable to bee followed, the liberties of neighbours, the gallantneſſe of women, the goodneſſe of wine, and the mirth and joy at feaſts.

Lawes are like Spiders-webs, which catch the ſmall Flies, and let the great breake thorow.

The Lawyer that pleades for a mighty man in a wrong matter, muſt either foregoe the Truth, or forſake his Clients friendſhip.

The moſt neceſſary Law for a Commonwealth, is, that the people among themſelves live in peace and concord, without ſtrife or diſſention, *Cicero.*

Lawes doe vexe the meaner ſort of men, but the mightie are able to withſtand them.

The Law is a ſtrong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good, would have no man either condemned or juſtified, untill his cauſe were both throughly heard, and underſtood as it ought.

An evill Law is like the ſhadow of a Cloud, which vaniſheth away ſo ſoone as it is ſeene.

Quid faciant leges, ubi ſola pecunia regnat?
Aut ubi paupertas vincere nulla poteſt?
Turpe reos empta miſeros defendere lingua.
Non bene ſceleſti Judicis arca patet.

Of Counsell.

Defin. *Counsell is a holy thing, it is the sentence or advice, which particularly is given by every man for that purpose assembled; it is the key of certaintie and the end of all doctrine and study.*

THere is no man so simple but hee can give counsell, though there bee no neede: and there is none so wise of himselfe, but hee will be willing to heare counsell in time of necessitie.

It is the chiefest thing in the world to give good counsell to another man, and the hardest for a man to follow the same himselfe.

Take no counsell of a man given wholly to the world, for his advice will be after his owne desire, *Pythag.*

Make not an envious man, a drunkard, nor him that is in subjection to a woman, of thy counsell, for it is impossible for them to keepe close thy secrets.

Good counsell may properly bee called the beginning and ending of every good worke.

It is requisite for a man to consult and determine of all things with himselfe, before he aske the counsell or advice of his friend.

Hee that doth nothing without good advice, neede not repent him after the deede, *Bias.*

It is better to preferre the stedfast counsell of advised policy, then the rash enterprise of malapert boldnesse.

Coun-

Counsell doth more harme then good, if the giver thereof be not wise, and he which receiveth it very patient.

Counsell is to be given by the wise, and the remedy by the rich.

In counsels wee must bee hard to resolve, and constant to performe.

Hee that useth many counsels, is not easily deceived.

In time of necessity a wise man will bee glad to heare counsell.

As it is the part of a wise man wisely to consult and give counsell, so is it the duty of a wary man heedfully to conceive and uprightly to judge, *Gueva.*

It is an easie thing for a man being in perfect health to give counsell to another that is sicke, but it is hard for the sicke man to follow that counsell, *Becanus.*

The greatest benefit that one friend can doe unto another, is in waighty matters to succour him with good counsell.

Parva sunt foris arma, nisi est consilium domi. Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur, sed consilio, authoritate, & prudentia, Cicero.

Of Precepts.

Defin. *Precepts are many Rules, Orders, or Methods, which by instruction leade us either to good conversation, or to a happinesse of life, being grounded upon the grace of God, and his Word.*

IF thou talke, keepe measure in thy communication: for if thou be too briefe, thou shalt not be well understood; if too long, thou shalt be troublesome to the hearer, and not well borne in minde, *Protag.*

Thanks waxeth old, as soone as gifts are had in possession.

Hee that refuseth to buy counsell good cheape, shall buy repentance deare.

Mocke no man in his misery, but take heede by him how to avoyde the like misfortune.

Begin nothing before thou know how to finish it.

Thinke that the weakest of thine enemies is stronger then thy selfe.

Desire not that of another, which thou thy selfe being asked wouldest deny, *Pythag.*

Give no vaine or unmeet gifts; as armour to a woman, bookes to a Ploughman, or nets to a Student.

If thou bestow a benefit, keepe it secret, but if thou receive any, publish it abroad.

Give at the first asking, for that is not freely given which is often craved.

Take in good worth whatsoever hapneth, and upbraid no man with his misfortune.

Labour not to informe him that is without reason, for so shalt thou make him thine enemy.

Be neither hasty, angry, nor wrathfull, for they be conditions of a foole.

Feare to hazzard that for the gaine of momentary pleasure, which being once lost can never be recovered, *Aug.*

Esteeme

Esteeme not a fading content before a perpetuall honour.

Apparell thy selfe with justice, and cloath thy selfe with chastity; so shalt thou be happy, and thy workes prosper.

Feare to commit that which thou oughtest to feare.

Forget not to give thankes unto them that instruct thee in learning, nor challenge unto thy selfe the praises of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Bee not slacke to recompence them that have done thee good.

Be rather too much forward, then too much negligent.

Let thy love hang on thy hearts bottome, not on thy tongues brim.

Be not superfluous in words, for they doe greatly deface the authority of thy person.

Let vertue bee thy life, valour thy love, honour thy fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is the onely way to bring to errour.

Let not thy Liberality exceed thy ability.

Let not the eye goe beyond the eare, nor the tongue so farre as the feet, *Plato*.

Chuse rather to live solitary then in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in time of adversity.

Neither suffer thy hands to worke, thy

tongue to ſpeake, nor thine eares to heare, that which is filthy and evill, *Hermes.*

Bee not ſecure, leſt want of care procure thy calamitie; nor bee too carefull, leſt penſive thoughts oppreſſe thee with miſery.

Speake no more to a ſtranger in private, then thou wouldeſt have publikely knowne.

Hazzard not thy hap on anothers chance.

Be alwayes one to thy friend, as well in adverſitie as proſperity.

Behold thy ſelfe in a Looking glaſſe, and if thou appeare beautifull, doe ſuch things as become thy beauty; but if thou ſeeme foule, then performe with good manners the beauty that thy face lacketh, *Socrates.*

Chuſe thy wife rather for her wit and modeſty, then for her wealth and beauty.

Keepe ſecret thy mithap, leſt thine enemie wax joyfull thereat.

Keepe whatſoever thy friend committeth unto thee, as carefully as thou wouldeſt keepe thine owne.

If thy parents wax poore, ſupply their want with thy wealth; if froward with Age, beare patiently with their imperfections.

Honour them that have deſerved honour.

Live and hope, as if thou ſhouldeſt dye immediately.

Never praiſe any unworthy perſon becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt, for if thou ſpeed not in thy purpoſe thou ſhalt be mocked, *Socrates.*

Never

Never wish for those things that cannot be attained.

Rather chuse to purchase by perswasion, then to enjoy by violence.

Strive not in words with thy parents, although thou tell the truth.

Haunt not too much thy Friends house, for feare hee waxe weary of thy often comming, neither bee too long absent, for that ingendreth suspicion of thy true friendship.

Fly from the filthy pleasures of the flesh, as thou wouldest fly from the sting of a Serpent.

Give to a good man and hee will requite it: but if thou give to an evill man, hee will aske more, *Anaxag.*

Receive not the gifts that an evill minded man doth proffer unto thee.

If thou intend to doe any good, deferre it not till the next day, for thou knowest not what chance may happen the same night to prevent thee, *Olaus Mag.*

Give not thy selfe to pleasure and ease, for if thou use thy selfe thereto, thou shalt not be able to sustaine the adversitie which may afterward happen.

To a man full of questions make no answer at all, *Plato.*

Take good heed at the beginning to what thou grantest; for after one inconvenience, another followeth.

If thou doubt in any thing, aske counsell of wise men, and be not angry although they reprove thee.

Live

Live with thine underlings as thou wouldest thy betters should live with thee, and doe to all men as thou wouldest be done unto.

Boast not of thy good deeds, lest thy evill deeds be also laid to thy charge.

Performe thy promises as justly as thou wouldest pay thy debts, for a man ought to be more faithfull then his oath, *Aurel.*

If thou doe good to an ill-disposed person, it shall happen to thee, as it doth to those that feed other mens dogges, which barke as well at their feeder as at any other stranger.

Never spread thy Table to tale-bearers and flatterers, nor listen with thine eares to murmuring people, *Bias.*

Bee not like the Boulter, which casteth out the flowre, and keepeth the bran.

Si vis ab omnibus cognosci, da operam ut à nemine cognoscaris.
Nulli te facias nimiis sodalem.
Gaudebis minus & minus dolebis.

Of Consideration.

Defin. *Consideration or judgement, is that which properly ought to be in every Magistrate, observing the tenor of the Law; it is the distinguisher of controversies, and bringer forth of happie counsels and agreements.*

CONsideration is the enemy to untimely attempts, *Solon.*

There is no needlesse point so small, but it hath his compasse, neither is there any haire so slender, but it hath his shadow.

Hee

Hee is not to bee accounted rich, who is never ſatisfied; nor happy, whoſe ſtedfaſt minde in quiet poſſeſſion of vertue is not eſtabliſhed.

The conſideration of pleaſures paſt, greatly augments the paines preſent.

No man doth ſo much rejoyce at his proſperity preſent, as he that calleth to minde his miſeries paſt, *Chilo.*

It is benefit to deny ſuch things as will hurt him that asketh them.

The pardon may well be granted, where hee that hath offended is aſhamed of his fault.

Wiſe men will alwayes conſider what they ought to doe, before they conclude any thing.

In any affaires whatſoever, there can bee no greater danger, or elſe no greater ſafety, then ſoundly to conſider into whoſe hands men commit their cauſes, *Juſtine.*

We muſt thinke with conſideration, conſider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midſt of woe, *S. P. S.*

Not ſo hard is the invention in getting, as the diſpoſition in keeping when it is gotten, *Ovid.*

Men loſe many things, not becauſe they cannot attaine them, but becauſe they dare not attempt them, *Pythag.*

As a veſſell ſavoureth alwayes of the ſame liquor wherewith it was firſt ſeaſoned, ſo the mind retaineth thoſe qualities in age, where-

in

in it was trained up in youth, *Horace.*

Consideration is the roote of all noble things, for by her wee doe attaine to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meaneſt, and improvidence a shame in Princes.

Good consideration ought to be had before wee give credit, for faire tongues oft-times worke great mischiefe.

Circumspect heed in warre, is the cause of scaping many dangers in peace.

The causes bringing circumspection, are feare, care, necessity, and affliction.

Feare afflicteth, care compelleth, necessity bindeth, affliction woundeth.

Bee circumspect to shew a good countenance to all, yet enter not into familiarity with any, but onely such whose conversation is honeſt, and whose truth by triall is made trusty, *Archim.*

Suddaine trust brings suddaine repentance.

Qui sua metitur pondera ferre potest.
——Versato diu quid ferre recusent,
Quidq; valent humeri, Horace.

Of Office.

Def. Office or duty is the knowledge of man, concerning his owne nature and contemplation of divine nature, and a labour to benefit our selves,

and

and all other men: it is also taken for authority to rule.

MAns life may not bee destitute of office, because in it honesty consisteth.

Office is the end whereunto vertue aymeth, and chiefly when wee observe things comely.

The first office of duty, is to acknowledge the Divinity.

Office is strengthned by zeale, and zeale makes opinion invincible.

Wee must feare a dissembling Officer, because he delights in a tyrannous office.

The office of a wise man, prefers ever consideration before conclusion.

In doing nothing but what we ought, wee deserve no greater reward but what wee beare about us, *Chrys.*

To know evill is an office of profit, but to doe evill is a sinne of indignity.

Upon the anvile of upbraiding is forged the office of unthankfulnesse.

It is an Office of pittie, to give a speedy death to a miserable and condemned creature, *Bias.*

Love, sufficiency, and exercise, are the three beauties which adorne officers.

Old men well experienced in Lawes and Customes, ought chiefly to bee chosen Officers.

It is not meet that man should beare any authority, which with his money seeketh to buy another mans office.

The buyers of Offices sell by retaile, as deare

deare as they can, that which they buy in groſſe.

No point of Philoſophie is more excellent, then Office in publike affaires, if Officers doe practice that which Philoſophers teach.

Where Offices are vendible, there the beſt monied ignorants beare the greateſt rule.

They which ſell Offices, ſell the moſt ſacred thing in the world, even Juſtice it ſelfe, the Common-wealth, Subjects, and the Lawes.

Hee is onely fit to rule and beare Office, which comes to it by conſtraint, and againſt his will.

The Office of a Monarch, is continually to looke upon the Law of God, to engrave it in his ſoule, and to meditate upon his Word.

Officers muſt rule by good lawes, and good Examples, judge by Providence, Wiſedome and Juſtice, and defend by Proweſſe, Care, and Vigilance, *Ageſil.*

Pericula, labores, dolores etiam optimus quiſque ſuſcipere mavult, quam deſerere ullam officii partem, Cicero.

Sigiſmundus *Romanorum Imperator dicere ſolitus eſt, Nulla nobis militia opus eſſet, ſi ſuas quique civitates Prætores, cæterique Magiſtratus moderatè juſtèque gubernarent.*

Of Anceſtors.

Defin. *Anceſtors are our fore-fathers, the reputed firſt beginners of our names and dignities, from whom we challenge a lineall deſcent of*

Honour,

Honour, proving our selves of their selfe substance.

TRue Nobility descending from Ancestry proves base, if present life continue not the dignity, *Osor.*

What can the vertue of our Ancestry profit us, if we doe not imitate them in their godly actions.

Great merits aske great rewards, and great Ancestors vertuous issues.

As it is more common to revenge then to reward, so it is easier to be borne great then to continue great, *Stobæus.*

It is miserable to pursue the change which gaines nothing but sorrow, and the blot of ancestry.

The thing possest is not the thing it seemes, and though we be great by our Ancestors, yet we forget our Ancestors, *Suet.*

The shifting of Chambers changeth not the disease, and the exchange of names exchangeth not nature and ancestry.

Ambition, which chiefly comes from Ancestors, being got to the top of his desires, cuts off the meane by which he did climbe.

From our Ancestors come our names, but from our vertues our report.

Mercenary faith is discontented with every occasion, and new start-up glory with any old fame.

When greatnesse cannot beare if selfe either with vertue or Ancestry, it overthrowes it selfe onely with the weight of it selfe.

Many troubled in conscience for disgracing their

their names with rash acts, in cold bloud repent their dishonours.

The base issue of ignoble Ancestry, will lose their troths to save their lives.

Might will make his Ancestors whom hee pleaseth.

The event of things is closed up in darkenesse; and though wee know what our Ancestors were, we know nor what we shall be.

The longer wee delay the shew of vertue, the stronger we make presumptions, that wee are guilty of base beginnings.

The more a man toiles his minde, the more hee is defiled, and the more a man boasts of evill Ancestors, the more hee is dismayed.

Stemata quid faciũt, quid prodest (Pontice) longo
Sanguine censeri, pictosq; ostendere vultus
Majorum, & stantes in curribus Æmilianos? Ju.
——*Genus, & proavos, & quæ non fecimus ipsi,*
Vix ea nostra voco, Ovid.

Of Warre.

Defin. *War is of two sorts, Civill, and Forraine: Civill war, is the overthrow of all Estates and Monarchies, and the seede of all kindes of evill in them, even of those that are most execrable: it begetteth want of reverence towards God, disobedience to Magistrates, corruption of manners, change of lawes, contempt of Justice, and base estimation of learning and science. Forraine war, is that which* Plato *calleth a more gentle contention, and is then only most lawfull, when*

when it is for true Religion, or to procure the continuance of peace.

THere is nothing more unconſtant then warre, did not patience make it ſtable, and true hope ſucceſſefull.

Warre for excellency, (as that betweene *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Then warre there is nothing more neceſſary: for the breach of Friendſhip by diſſention, ſtrengtheneth the powers of love in her new conjunction.

Warre is moſt lawfull when it is warranted by the Word, either to defend a mans owne right, or to repulſe the enemies of GOD, *Lactan.*

Diverſity of Religion, is the ground of Civill warre in ſhew, but it is ambition in effect.

Warre ought to be deliberately begun, but ſpeedily ended.

Affaires of warre muſt be deliberated on by many, but concluded on by a few.

The effects of warre are covetous deſires, the fall of Juſtice, force and violence, *Epict.*

Warre was onely ordained to make men live in peace.

In the ſacke of a Towne have an eſpeciall care to preſerve the honour of Ladies and Maydes from the violence of unruly Souldiers.

Have an eſpeciall care to whom ye commit the government of an Army, Towne, or Fort: for love doth much, but money doth more.

Entring

Entring into thine Enemies Campe, let all things of use and baggage follow thee at thy backe; but thine enemy comming upon thee, let the same be brought into the middle of the Army.

Where thou mayest conquer with money, never use armes; and rather chuse to overcome thine enemies by policy then by fight.

In places of danger, and in troublesome times, ever double the number of thy Sentinels.

Necessity makes warre to be just, *Bias.*

Nulla salus bello, pacem te poscimus omnes.

Incerti sunt exitus pugnarum, Marsq; est communis, qui sepæ spoliantem jam & exultantem evertit, & percutit ab objecto, Cicero.

Of Generals in Warre.

Defin. *Generals are the heads and leaders of Armies, and they ought to be great, magnanimous and constant in all their doings, free from the defects of rashnesse and cowardise.*

THe tent of the Generall is the pure river running through the army, by whose soundnesse all the souldiers are preserved and made stout; but if he be impure or corrupted, the whole Hoste is infected.

Unlesse wise and valiant men be chosen Generalls, the old Chaos will returne, and vertue dye at the feet of confusion.

He that will be a commander in Armies, first let him be commanded in the same; for an

an ambitious ſouldier will never make a temperate conductor.

A wiſe Generall muſt not onely forecaſt to prevent ſuch evils as hee heares of, but alſo be circumſpect to foreſee ſuch ill as may happen beyond expectation, *Demoſt.*

A Generall, after the Battaile ended, muſt have a circumſpect care how hee praiſeth one Captaine more then another.

A Generall ought not to bring all his Forces to battaile at once, unleſſe it bee upon great advantage, *Olaus.*

It is very needfull for a Generall, to know the humour and diſpoſition of his adverſaries Generall whom he fighteth againſt.

The Oration of a Generall gives courage to Cowards, and baſe-minded ſouldiers, *Vigetius.*

A covetous Generall purchaſeth to himſelfe more hate then love.

A Generall muſt not beignorant of ſuch things as are neceſſary in a journey.

Captaines muſt be valiant, as deſpiſing death, confident, as not wonted to be overcome; yet doubtfull by their preſent feeling, and reſpectfull by that they ſee already.

A Captaines feet ought to be ſteddy, his hands, diligent, his eyes watchfull, and his heart reſolute.

It is requiſite for a Generall to know all advantages of the place where the Battaile ſhould be fought.

It proveth oft the ruine of an Army, when the Generall is careleſſe, and maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall to follow his enemy flying.

It behoveth that the Generall be alwayes lodged in the midst of the Campe.

A Generall or Captaine in danger, ought to change his habite or attire, *Ferdin.*

The death of a Generall, or his being in danger must be dissembled, for feare it procure the losse of the battell.

A good Generall should ever be like a good shepheard, looking into the wants of his Souldiers, and providing all things necessary to comfort them, *Basil.*

Let a Generall give honour to a renowned buriall, in how meane a person soever it did inhabite; for honour after death encourageth as much as wealth in life, *Vigetius.*

If thou beest a Commander in Armes, despise not the poore; for honours birth issueth from the wombe of desert.

The whole scope of a Generalls thoughts, should be to win glory, and amplifie renowme, loathing to be a plague or scourge of affliction, seeking by conqueſt to erect, not by victory to confound, *Cæsar.*

The Trophie of a Generall is his owne conscience, and his valour is his Tombes treasury.

Commanders in Armes should not be chosen for their age or riches, but for their wisedome and valour.

A Generall or chiefe Governour, must be wise to command, liberall to reward, and valiant to defend.

There are eight conditions that a Generall

ought to have; to avoid unjuſt wrongs, to correct blaſphemers, to ſuccour innocents, to chaſtiſe quarrellers, to pay his ſouldiers, to defend his people, to provide things neceſſary, and to obſerve faith with enemies.

Ducis in conſilio poſita eſt virtus militum.
Optimus ille dux, qui novit vincere & victoria uti.

Of Policy.

Defin. *Policie is a word derived of the Greeke word* Politeia, *which is a regiment of a City or common-wealth; and that which the Grecians call Politicall Government, the Latines call the government of a Common-wealth, or of a civill ſociety. This word Policy hath beene taken among the Ancients, ſomtimes for a Burgeſſe, which is the enjoying of the Rights and Priviledges of a Town; ſometimes for the order and manner of life uſed by ſome politicall perſon, and ſometimes the order and eſtate whereby one or many Townes are governed, and politicke affaires are managed and adminiſtred.*

POlicy is a neceſſary friend to proweſſe.

The warre cannot be proſperous where enemies abound, and money waxeth ſcant.

No man ought to give that treaſure to any one in particular, which is kept for the preſervation of all.

It is greater commendation to obtaine honour by policy and wiſedome, then to have it by diſcent.

That

That Countrie may above all other bee counted happy, where every man enjoyeth his owne labour, and no man liveth by the ſweat of anothers body, *Polion.*

Of right that Common-wealth ought to bee deſtroyed, which once of all other hath beene counted the flower of vertue, and after becommeth the filthy ſinke of vice.

There can be no greater danger to a Common-wealth, nor no like ſlander to a Prince, as to commit the charge of men to him in the field, which will be firſt ready to command, and laſt ready to fight.

What power and policy cannot compaſſe, gold both commands and conquers, *Ariſtippus.*

Hee that getteth by conqueſt, doth much; but he that can well keepe what hee hath gotten, doth more.

Money and ſouldiers are the ſtrength and ſinnewes of warre, *Ageſil.*

It is better to prevent an inconvenience by breaking an oath, then to ſuffer injury by obſerving promiſe.

Warre-like feats are better learned in the bloudy fields of *Afrike*, then in the beautifull Schooles of *Greece.*

It is better to have men wanting money, then money wanting men, *Themiſt.*

The authority of a Common-wealth is impaired, when the buildings be ruinated.

In proofe of conqueſt, men ought to profit themſelves as much by policy as by power.

There are no Common-weales more looſe

then

en those where the common people have most liberty, *Cicero.*

A policy is soone destroyed by the pride men have in commanding, and liberty in sinning.

In Common-weales such should bee most honoured, who in time of peace maintaine the State in tranquillity, and in the fury of warre defend it by their labour and magnanimity, *Plato.*

A Monarch is best in a well governed state.

A certaine man urging the popular estate to *Lycurgus*, was thus answered by him; First ordaine thou such a government in thine own Common-weale.

Because many cannot fitly governe, therefore it is most necessary that one should bee made Soveraigne, *Homer.*

The Oracle of *Apollo* at *Delphos*, being demanded the reason why *Jupiter* should be the chiefe of Gods, sith *Mars* was the best Souldier; made this answer: *Mars* is valiant, but *Jupiter* is wise; concluding by this answer, that policie is of more force to subdue then valour.

One *Nestor* is more to be esteemed then ten such as *Ajax.*

Strength wanting wit and policy to rule, overthroweth it selfe, *Horace.*

Publica res ad privatum commodum trahi potest, dummodo status publicus non lædatur, Cicero.

Diu apparandum est bellum, ut vincas celerius.

Of Courage.

Defin. *Courage is a fiery humour of the spirits, kindling the minde with forwardnesse in attempts, and bearing the body through dangers, and the hardest adventures.*

COurage and courtesie are the two principall points which adorn a Captaine.

Courage consisteth not in hazzarding without feare, but in being resolutely minded in a just cause, *Plutarch.*

The talke of a Souldier ought to hang at the point of his sword.

The want of courage in Commanders, breeds neglect and contempt among Souldiers.

Faint-hearted cowards are never permitted to put in plea at the barre of love.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge, instructing a man how with commendation to adventure dangerous and fearfull things, and in taking them in hand, to be nothing terrified, *Socrates.*

The courage of a man is seene in the resolution of his death.

Fortitude is the fairest blossome that springs from a noble minde.

Fortitude is the meane betweene feare and boldnesse.

There is not any thing hard to be accomplished by him that with courage enterprizeth, *Cicero.*

Courage begun with deliberate constancie,

eye, and continued without change, doth seldome faile.

It cannot be counted couragious and true victory, that bringeth not with it some clemency, *Bias*.

To conquer is naturall, to pittie heavenly.

It is more courage to dye free, then to live captive, *Leoste*.

Bias holding warres with *Iphicrates* King of *Athens*, falling into the lapse of his enemies, and his souldiers fearefully asking him what they should doe? hee answered, Make report to those that are alive, that I dye with courage fighting, and I will say to the dead, that you scape cowardly flying.

Courage adventureth on danger, conquereth by perseverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or sooner great and mighty, then the triall of a perverse fortune; nor any thing breedeth a more stability of Faith and patience, then the exercise of adversities.

Heate is the instrument, and anger the whetstone of fortitude.

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocrity, hath audaciousnesse for one, and feare for his other extreme.

As Fortitude suffereth not the minde to be dejected by any evils, so temperance suffereth it not to be drawn from honesty by any allure-

ments.

Courage is the Champion to Justice, and never ought to contend, but in righteous actions, *Epict.*

Thunder terrifieth children, and threatnings feare fooles, but nothing dismayeth a man of courage and resolution.

Courage is a wise mans coate, and cowarddise a fooles cognizance.

——Ignavum est perituræ parcere vitæ.
Quemcunq; magnanimum videris, miserum neges.

Of Fame.

Defin. *Fame is but an eecho, and an idle humour of reports, which running from eare to eare, convayeth through the world the tydings of truth and falshood.*

THere is no sweeter friend then fame, nor worser enemy then report.

It is a part of good fortune to be well reported of, and to have a good name, *Plot.*

It is no small pleasure to have a good name, and yet it is more fraile then any glasse, *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be carefull to purchase fame with credit.

There is no kind of mashap more infamous, then for a man to lose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follow the body, so good

good deeds accompany fame, *Cicero.*

Fame is the ſpeedy Herald to beare newes.

Fame riſeth up like a bubble, continueth like a ſhadow, and dyes in the Boſome of Time.

Nothing is more famous in a Prince, then the love of his Subjects, nor any thing more famous in Subjects then obedience.

Fame is like the turning wheele, that never ſtayeth; like the burning flame that quickly quencheth, like the Summer fruit that ſoone withereth.

A good report ſhineth moſt cleerely in the deepeſt darkneſſe.

If thou deſire to bee well ſpoken of, then learne to ſpeake well of others; and when thou haſt learned to ſpeake well, then learne likewiſe to doe well, ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to bè more deare unto us then our life.

Beauty conquers the heart, gold conquers beauty, but fame ſubdues and goes beyond them both.

To fly from Fame or deſtiny, is of all things moſt impoſſible.

Keepe the fame which thou haſt honeſtly gotten, for it is a jewell ineſtimable.

A rumour raiſed of nothing, ſoone vaniſheth, and the end of it is nothing elſe, but to make the innocency of him which is ſlandered to be more admired, *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.
Actum præclarè cum iis eſt, quorum virtus nec

oblivione eorum qui sunt, nec reticentiâ posterorum sepulta esse poterit, Cicero.

Of Rage.

Defin. *Rage is a short fury, the inflamation of the bloud, and alteration of the heart; it is a desire of Revenge, or regardlesse care of friendship, an enemy to all reason, and as uneasie to be guided by another, as a furious Tyrant.*

RAge or Anger, if it bee but a small time deferred, the force thereof will be greatly asswaged; but if it be suffered to continue, it increaseth more and more in mischiefe, untill by revenge it be fully satisfied.

Whilest Rage hath run his course, forbeare to speake, for many men in their anger will give no eare to reason.

Anger is the first entrance to unseemely wrath, *Pythag.*

Wrath proceedeth from the feebleness of courage, and lacke of discretion.

Women are sooner angry then men, the sicke sooner then the healthy, and old men sooner then young men, *Hermes.*

The irefull man is more misgoverned then he whom lothsome drunkennesse detaines.

The raging perturbations of the minde, doe punish reason, and blinde the sight of wisedome, *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be halfe done.

Griefe never leaves a wrathfull man weaponlesse.

Anger is soone buried in a wise mans brest.

Anger

Anger and power meeting together in one man, is of more force then any thunderbolt.

Flee from the furious in his wrath, and truſt not to the faire tongue of thine enemy.

He overcommeth a ſtout enemy, that overcommeth his owne anger, *Chila.*

What in private perſons is tearmed choller, in great men it is called fury and cruelty.

Anger ſpringeth from injury done unto us, but hatred oftentimes is conceived of no occaſion, *Ariſt.*

Wrath and revenge taketh from man the mercy of God, and deſtroyeth and quencheth the grace that God had given him.

Hee beſt keepeth himſelfe from anger, that alwayes doth remember that GOD looketh upon him, *Plato.*

As fire being kindled but with a ſmall ſparke, worketh oft-times great hurt and damage, becauſe the fierceneſſe thereof was not at the firſt abated; ſo anger being harboured in the heart, breaketh forth oft-times into much cruelty.

The angry man meditating upon miſchiefe, thinketh that hee hath good counſell in hand.

Wrath is a deſire to bee revenged, ſeeking a time or opportunity for the ſame, *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choller, or rather hatred of vice.

Anger is the ſinnew of the ſoule, for that it ſerveth to increaſe valour, being moderate and temperate, *Plato.*

Anger makes a man to differ from himſelfe.

There is no ſafe counſell to be taken from the mouth of an angry man, *Anax.*

Anger is like unto a cloud, that maketh every thing ſeene better then it is.

Raſh judgement maketh haſte to repentance.

Anger conſiſteth in habit and diſpoſition, but wrath in deed and effect.

Like as greene wood which is long in kindling, continueth longer hot then the dry, if it hath once taken fire, ſo commonly it falleth out, that the man ſeldome moved to anger, is more hard to be pacified in his anger, then he that is quickly vexed.

If thou have not ſo much power as to refraine thine anger, yet diſſemble it, and keep it ſecret, and ſo by little and little thou maiſt haply forget it.

Wrath and rigour, leade ſhame in a leaſe, *Iſocrat.*

In correction be not angry, for he that puniſheth in his rage, ſhall never keep that meane which is betweene too much and too little.

Haſtie and froward ſpeeches beget anger, anger being kindled begetteth wrath, wrath ſeeketh greedily after revenge, revenge is never ſatisfied but in bloud-ſhedding.

As he that loveth quietneſſe ſleepeth ſecure; ſo he that delights in ſtrife and anger, paſſeth his dayes in great danger.

It is good for a man to abſtaine from anger, if not for wiſedomes ſake, yet for his own bodily healths ſake.

He

Hee that is much subject to wrath, and hunteth after revenge, quencheth the grace that God hath given him, and commits through rage and fury more horrible offences then can afterward be reformed.

Quæ libet iratis ipse dat arma dolor.
Ira feras mentes obsidet, eruditas prætervolabitur.

Of Cruelty.

Defin. *Cruelty is commonly taken for every extreme wrong: it is the rigorous effect of an evil disposed will, and the fruit which is reapt from injustice.*

CRuelty hath his curses from above, but courtesie is graced with the title of commendation.

Where lenity cannot reclaime, there severity must correct.

It is as great cruelty to spare all, as to spare none.

Tyrants use triall by armes, but the just referre their causes to the abitrement of the Lawes.

To pardon many for the offence of one is an office of Christianity, but to punish many for the fault of one, appertaineth properly to Tyrants.

He that accustomes himselfe with sorrow, acquainteth himselfe with cruelty, *Plato.*

It is amongst evils the greatest evill, and in Tyrants the greatest tyranny, that they of themselves will not live according to

Reason and Justice, but that also they will not consent that Malefactors should receive punishment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his Palace poore, then the Common-wealth to be poore, and his owne Palace rich.

Hee never serveth gratefully who by violence is subject to another.

The woman that holdeth in her eye most cruelty, hath often in her heart most dishonestie.

The Captaine that is bloudy minded and full of revenge, is either slaine by his enemies, or sold by his souldiers.

Causelesse cruelty never scapes long without revenge.

With the itefull wee must not be importunate to crave pardon, but to desire that vengeance may be deferred.

Tyranny amongst many other evils, is most wretched in this, that his friends dare not counsell him.

He that shewes himselfe cruell towards his servants, doth manifestly declare that his will is good to punish others also, but he wanteth authority.

Private cruelty doth much hurt, but a Princes anger is an open Warre.

Victory should not thirst after bloud, nor the gaine of conquest induce a man to cruelty, *Sopho.*

A cruell Prince over a rebellious nation, is a great vertue warring with a world of wickednesse.

Nulla

Nulla nobis cum tyrannis est societas sed summa distractio, neq; est contra naturam spoliare eum, quem honestum est necare.

Of Feare.

Defin. *Feare is two-fold, good and evill. Good feare is that which is grounded upon a good discourse of reason and judgement, standing in awe of blame, reproach and dishonour, more then death or griefe. Evill feare is destitute of reason, it is that which wee call cowardnesse and pusillanimitie, alwayes attended on with two perturbations of the soule,* Feare *and* Sadnesse; *It is also the defect of the vertue of Fortitude.*

THe feare and reverence of one GOD is more worth then the strength of all men.

No man can be just, without the feare and reverence of the Lord.

Feare dependeth upon love, and without love it is soone had in contempt.

If thou be ignorant what sinne is, or knowest not vertue, by the feare and love of God, thou mayest quickly understand them both, *Socrates.*

Hee that feareth God truly, serveth him faithfully, loveth him intirely, prayeth unto him devoutly, and distributeth unto the poore liberally.

Wicked men wanting the feare of God, are haunted of evill, to their owne overthrow and destruction, *Boetius.*

It is the property of a servant to feare his

Master

Master with hatred, but a son feareth his Father for love, *Ambr.*

Neither strength nor bigneſſe are of any value in a fearefull body.

They that desire to bee feared, needs must they dread them of whom they be feared.

Feare is the companion of a guilty conscience.

A master that feareth his servant, is more servile then the servant himselfe.

It is a deadly feare to live in a continuall danger of death.

It is meere folly for a man to feare that which he cannot shun.

It is a naturall thing in all men to leave their lives with sorrow, and to take their death with feare.

To demand how many, and not where the enemies be, is a signe of cowardly feare.

Feare followeth hope: wherefore if thou wilt not feare, hope not, *Æsculap.*

It many times happens that the parties not willing to joyne in love, doe consent and agree together in feare.

It is farre better to feare thy choice, then to rue thy unhappy chance.

He that feareth every tempest, is not fit to be a Traveller.

The sword dispatcheth quickly, but feare tormenteth continually.

Feare standeth at the gates of the eares, and putteth backe all perswasions, *Plato.*

The more a man feares, the sooner he shall be hurt.

too much feare opens the doore to desperation.

He that through his cruelty is much feared of other men; walketh in small assurance of his owne life.

The feare of death to a wicked person is of greater force to trouble him then the stroke it selfe.

A fearefull man never thinks so well of any mans opinion as he doth of his owne conceit; and yet he will be ready to aske counsell upon every trifling cause.

It is a lamentable thing to be old with feare, when a man is but young in yeares.

It becommeth not a Commander in armes to bee a man of a fearefull disposition, *Olaus.*

The Law of feare was melted in the mold of the love of Christ, *August.*

It is the property of a wise man, with a quiet minde patiently to beare all things, never dreading more then hee neede in adversity, nor fearing things not to be feared in time of prosperity; but those things which hee hath, he honestly enjoyeth; and those things which he possesseth not, he doth not greatly covet.

It becommeth a wise man to be heedfull, but not to be fearfull; for base feare bringeth double danger, *Vigetius.*

It is requisite for all men to know GOD, and to live in his feare. But such as worship GOD for feare least any harme should happen unto them, are like them that hate Tyrants in their hearts, and yet study to please them,

them, because they would in quiet keepe that they possesse.

——— *Multos in summa pericula misit*
Venturi timor ipse mali: fortissimus ille est
Qui promptus metuenda pati, si comminus instent,
Et differe potest. ———
——— *Nos maximus omnia cogit,*
Quæ possunt fieri facta putare timor.

Of Famine.

Defin. *Famine is a vehement hungry desire of eating, as thirst is of drinking, which (as* Galen *saith in the third booke of naturall faculties) filleth and choaketh the stomach with evil and noysome humours, & dissolveth and destroyeth the strength thereof: it begetteth lothsomnesse, and filleth all the body full of outragious and filthy diseases.*

BArren *Scythia* is Famines Countrey, and the place of her abode the sterill and fruitlesse top of Mount *Caucasus*.

Famine and dearth doe thus differ; dearth is that, when all those things that belong to the life of man, for example, meat, drinke, apparell, lodging, and other things, are rated at a high price.

Famine is, when all these necessaries before named, are not to be got for money, though there be store of money.

God is the efficient cause of Famine, and sinnes the impulsive or forcing causes, which the holy Scripture setteth downe to be these; Atheisme, Idolatry, contempt of GODS word,

Word, private Gaine, Perjury and oppreſſion, Covetouſneſſe, Cruelty, Pride, Drunkenneſſe, and Surfeiting, and neglect of Tythe-paying.

After Famine commeth the Peſtilence.

In the time of Famine, Mice, Dogs, Horſes, Aſſes, Chaffe, Pelts, Hides, Saw-duſt, have beene uſed for good ſuſtenance, and at the laſt, mans fleſh; yea, that which is not to be ſpoken without trembling, the Mothers have beene conſtrained (through hunger) to eate their owne children, *Joſeph.*

When as *Hanibal* beſieged *Caſilinum*, a City in *Italie*, in the City, by reaſon of extreme ſcarcity, a mouſe was ſold for two hundred pieces of money, and yet hee that ſold it dyed for hunger, and the buyer lived, *Plin.*

Fate forbiddeth famine to abide where plenty dwelleth.

Famine is like to the eating and devouring Ulcer, called *Eſtiomenus*, called of Courtiers, (who commonly more then others are ſubject thereunto) the Wolfe, which ulcerateth the skinne, and eateth the fleſh to the very bones.

Famine is more intolerable then the Peſtilence, or the Sword; therefore when God gave *David* his choice of theſe three evils, hee choſe the peſtilence, as the eaſieſt to be endured.

Darius, when in flight hee had drunke puddle water polluted with dead carkaſſes, hee ſaid, that hee never dranke any thing more pleaſant; the reaſon was, becauſe hee alway before uſed to drinke ere hee was a-thirſt, *Curtius.*

Artax-

Artaxerxes, when as in a certaine flight hee had nothing to feede on but dry figs and browne bread, Good God, quoth hee, what pleasant food have I never tasted on till now!

Cibi condimentum est fames: potionis sitis.
Neque enim Cererem q; famem q;
Fata coire sinunt, Ovid.

Of Ruine.

Defin. *Ruine is the overthrow or utter subversion of all manner of Estates, making glorious things inglorious, and bringing well ordered shapes into a Chaos of old deformity.*

WHen Law breakers are restored and judgement cancelled, then every one knoweth that his ruine is at hand, without any hope of safety.

Souldiers get fame by ruine, honour by skars, and praise by clemency.

Over the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by worst neglects and ill rewarding.

He that hath not tasted misfortune, hath tasted no fortune.

He that sees another mans ruine, must feare his owne misery.

He that hath but one eye, must feare to lose it; and he that hath but one vertue, must dye ere he ruine it.

When

When the heart is environed with oppreſſion, then the eares are ſhut up from hearing of good couſell.

The ruines of times are the monuments of mortality.

Ruine is the friend to ſolitarineſſe, foe to company, and heire to deſperation.

The greateſt ruine of the body is nothing to the laſt ruine of the ſoule.

Ruined hearts live with teares in their eies, and die with mirth in their lookes.

Security puts away ruine, and feare hinders gladneſſe.

He that will be reputed valiant, muſt let neither chance nor griefe diſmay him.

The ſtudy of wiſdome is the readieſt ruine of griefe and vexation.

Many friends aſſwage many misfortunes.

Counſell in trouble gives ſmall comfort, when helpe is paſt remedy.

It is good for a man in the midſt of proſperity to feare a ruine, and in the midſt of adverſitie to hope for better ſucceedings.

Of all Creatures, man is the moſt apt to fall, becauſe being weakeſt, he undertakes the greateſt actions.

Proſperity is more hurtfull then adverſity, in that the one may be the more eaſily borne then the other forgotten.

Omnia ſunt hominum tenui pendentia filo,
Et ſubito caſu, quæ valuere ruunt.
Suis & ipſa Roma viribus ruit, Horace.

Of Fortune.

Defin. *Fortune is nothing else but a fained devite of mans spirit, and a meere imagination without truth.*

EXteriour actions are tyed to the wings of Fortune, *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made subject to chance and alteration of life.

To a man whom Fortune doth not favour diligence can little availe, *Marc. Aurel.*

Fortune hath no power over discretion, *Solon.*

To him that is fortunate, every Land is his Country.

There can be no greater checke to the pride of Fortune, then with a resolute courage to passe over her crosses without care, *S. T. M.*

Fortune flies, and if shee touch poverty it is with her heele; rather disdaining their want with a frown, then envying their wealth with disparagement.

Fortune is so variable, that shee never stayeth her wheele, or ever ceaseth to be turning of the same, *Socrat.*

Fortune sheweth her greatnesse, when such as be of small value are advanced to the possession of mighty things.

The gifts of Fortune are transitory, tyed to no time; but the gifts of Nature are permanent, and endure alwayes.

Smally advantageth it, that the minde be generous

generous, and the body warlike, if he that taketh arms be unfortunate; for that one houre of happy fortune is more worth then all the policies of Warres.

Every man is the workeman of his owne fortune, and fashioneth her according to his manners, *Socrat.*

Fortune is the only rebellious handmaid against vertue, *Plut.*

Fortune did never shew her selfe noble, but unto a minde that was generous and noble.

Fortune is constant in nothing but inconstancie, *Aurel.*

Fortune is like *Janus*, double-faced; as well full of smiles to comfort, as of frownes to discourage.

Fortune ever favours them that are most valiant, and things the more hard, the more haughty, *Cicero.*

The changes of fortune, and end of life, are alwayes uncertaine, *Pacuvius.*

Fortune in no worldly thing is more uncertaine then in warre, *Olaus.*

A valiant man never loseth his reputation because fortune faileth him, but because courage dieth in him.

No man is unhappy, but he that esteemes himselfe unhappy by the base reputation of his courage.

There can be no man more unhappy, then hee to whom adversity never happened, *Stobæus.*

To be humble in the height of fortune, stayes the deceit of her wheele in turning.

By the exceſſive gaine of wealthy men, fortune was firſt made a goddeſſe.

Thou ſhalt ſooner finde good fortune then keepe it.

Fortune is unconſtant and will quickly require againe what ſhee hath before beſtowed upon thee, *Thales.*

Fortune is not fully pacified when ſhe hath once revenged.

That is not thine own which Fortune hath given thee, *Socrat.*

Thou provokeſt Fortune to anger, when thou ſayeſt thou art happy.

Fortune is to great men deceitfull, to good men unſtable, and to all that is high, unſure.

A happy man ſhall have more Couſins and Kinsfolkes then ever he had friends, either by his Father or Mothers ſide, *Thales.*

When Fortune commeth ſuddenly with ſome preſent delight and pleaſure, it is a token that by her flattering us ſhee hath made ready her ſnares to catch, *Aur.*

Through idleneſſe, negligence, and too much truſt in Fortune, not onely men, but Cities and Kingdomes, have beene utterly loſt and deſtroyed.

Fortune delighteth not ſo much to keepe under the vanquiſhed, as to bridle and checke the Victors.

Fortune is as brittle as the glaſſe, and when ſhee ſhineth, then ſhee is broken in pieces.

In great perils, it is better that men ſubmit themſelves unto reaſon, then recommend themſelves to Fortune.

Fortune

Fortune is exceeding ſlippery, and cannot be held of any man againſt her own will.

Fortune is never more deceitfull then when ſhe ſeemeth moſt to favour.

Fortuna multis dat nimis, ſatis nulli.
Nulla tam bona eſt fortuna de qua non poſsis queri.

Of Riches.

Defin. *Riches of the Philoſophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Poſſeſsions in abundance: they are according to their uſe good or bad; good if they be well uſed, bad if they be abuſed.*

RIches are good, when the party that poſſeſſeth them can tell how to uſe them.

Riches rightly uſed breed delight, pleaſure, profit, and praiſe; but to him that abuſeth them, they procure envy, hatred, diſhonour and contempt, *Plaut.*

As the greater we ſee our ſhadow, the nearer we draw towards night; ſo muſt wee feare leſt the more that wee our ſelves abound in wealth, the further off truth, and the light eſtrange themſelves from us.

A wicked man, is either wicked of himſelfe, or heire of a wicked man, *Jer.*

As poverty is not meritorious, if it bee not borne with patience, no more are riches hurtfull, unleſſe they be abuſed.

It commonly happeneth, that thoſe men which

which enjoy moſt wealth, are moſt vexed with the greedy deſire of getting more, and mightily moleſted with feare, leſt they ſhould loſe what they have already gotten, *Auguſt.*

The greateſt riches in the world to a good man is his ſoule and reaſon, by which hee loveth righteouſneſſe, and hateth iniquity.

There is no man more willing to become ſurety for another, then hee that is in want.

Hee hath riches ſufficient, that needeth neither to flatter nor borrow, *Solon.*

Rich men without Wiſdome and Learning, are called Sheep with golden fleeces.

The more that a miſerable man increaſeth in riches, the more he diminiſheth in friends, and augmenteth the number of his enemies, *Anaxag.*

Rich men have need of many Leſſons to inſtruct them to doe well, *Philip.*

Rich men through exceſſe, idleneſſe, and delicious pleaſures, are more groſſe in conceit then poorer perſons.

Thoſe riches are to be deſpiſed, which are loſt with too much liberality, and ruſt with niggardly ſparing.

Where rich are honoured; good men are little regarded.

It worketh great impatience in a rich man, to bee ſuddenly decayed and falne into poverty.

He hath moſt that coveteth leaſt.

Great abundance of riches, cannot of any man bee both gathered and kept without ſin. *Eraſmus.*

There

There bee three causes that chiefly move mens mindes to desire worldly wealth. The one is the love of riches, ease, mirth and pleasure. Another is, the desire of worship, honour, and glory. The third is, the doubtfulnesse and mistrust of wicked and faithlesse men, which are too much carefull for their owne living here in the world, and thinke all they can get too little to suffice them, *Solon.*

Suffisance is the sure hold which keepeth wise men from evill workes, *Polion.*

Upon a covetous minded man riches are ill bestowed, for he is neither the warmer clothed, the better fed, or any thing in shew the more wealthy for them.

If thou know how to use money, it will become thy hand-maid; if not, it will become thy Master, *Diog.*

Small expences often used consume great substance in short space.

No man is rich by his birth, for all men are borne naked.

Hee that delights onely in his riches: delights in a dangerous pleasure.

Men should live exceeding quiet, if these two words (Mine and Thine) were taken away, *Anaxag.*

It is better to have a man without money, then money without a man, *Themi.*

Plato would have both plenty and poverty to be banished his Common wealth; the one, because it causeth pleasure, idlenesse, and ambition; the other, because it maketh abject, seditious, and men given to all filthie lucre.

Silver

Silver commands Peſants, and gold controules Princes.

Money is the ſinnewes of warre, and keyes to unlock hidden ſecrets.

Plenty begetteth want, for hee that hath much needs much.

O thou inſatiable hunger of gold and ſilver, what is it not that thou doeſt compell the ſoules of men to buy and ſell? *Tully.*

It is againſt nature, that we ſhould increaſe our owne riches and ſubſtance with the ſpoile of other mens wealth.

He that hoordeth up money, taketh paines for other men.

It is a rare miracle for money to lacke a maſter, *Bias.*

As the touchſtone tryeth gold, ſo gold tryeth the hearts of men.

Hee is rich that lives content with his Eſtate.

Multa loquor: quid vis nũmis præſentibus opta
Et veniet, clauſum poſsidet arca, Jovem.

Difficile eſt virtutes eum revereri, qui ſemper ſecunda fortuna ſit uſus.

Of Change.

Defin. *Change is generally any alteration, either of times, ſtates, ſtudies, opinions, or any other faculty whatſoever.*

THe whole World is nothing but a ſhop of change; for riches wee exchange poverty, for health ſickneſſe, for pleaſure ſorrow, for honours contempt; briefly, it is nothing

nothing else but change, whatsoever chanceth unto us.

There is no change more certaine then the change of life to death, *Crates*.

There is no better change, then for a man that hath been lewd to become honest, and for a woman that hath been as lascivious as *Lais*, to wax as repentant as *Magdalen*.

The unstayed and wandring minded man is never wise.

Who changeth Peace for Warre, hath all miseries layd open to his eyes; his Goods spoyled, his Children slaine, his Wife ravished, his Cattell driven away; briefly, himselfe made most miserable to behold his unhappinesse.

Change doth evert the good, and erect the bad, preferre the faithlesse, and confound desert.

Change seldome brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day, the Summer to Winter, Youth to Age, and prosperity to adversity.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produced her increase.

Hee that by change of fortune mounteth higher then hee should, must arme himselfe with patience, to descend lower then he would.

Change in all matters, except they be mischievous, is most dangerous, *Xenoph*.

Change of Honour is Envies marke.

He is no where, that is every where.

The plant never prospereth that is often removed, *Seneca.*

Change and inconstancy spring from the lightnesse of the minde, *Greg.*

What was done, is done againe, all things doe change, yet under the Cope of Heaven there is no new thing, *Sirac.*

Every thing holds the name of the place whence it commeth, yet all things feele chance howsoever it commeth.

As there is nothing more certaine then the change of life, so there is nothing more uncertaine then the time when it will chance.

Good things quickly passe away, and worse succeed, *Seneca.*

The purest thing that is may be changed betwixt evening and morning.

What by destiny is decreed, man cannot change or prevent.

The change of opinions breeds the change of States, and continuall alterations set forward subversions.

Cum fortuna manet, vultum servatis amici,
Cum cecidit, turpi vertitur ore fuga.
Clarissimæ olim urbes nunc nihil sunt; quæ nũc maximè superbiunt, eandem aliquando fortunam experientur, Demost.

Of Poverty.

Defin. *Poverty is a tribulation, or want of such necessary things as belong to our lives and estate:*

eſtates: through which we are brought to miſhap and miſery.

AS Kings have honour to countenance their actions, ſo poore men have honeſty to direct their lives.

Poverty is as glad to creepe to credit as dignity; and the humble thoughts that ſmoake from a poore mans Cottage, are oft as ſweet a ſacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater poverty unto a man, then to want wiſedome, whereby hee ſhould know how to governe himſelfe, *Plato.*

There is no fault in poverty; but their mindes that ſo thinke it are faulty.

Poverty is a branch of Temperance, and Penury a compendious obſervation of the Lawes, *Stobæus.*

If thou wilt live after nature, thou ſhalt never be poore; after thine owne opinion, thou ſhalt never be rich.

Poverty is the mother of Health.

Poverty is the miſtreſſe of Philoſophy.

The miſerable lacke of the poore man, and the ſuperfluous ſubſtance of the rich man, moveth much diſcord among the people.

A noble minde refuſeth no danger, if once hee perceive himſelfe aſſaulted with poverty.

Poverty cauſeth good mens children to be vertuous, ſo that they attaine to that by vertue which others come unto by riches.

Riches are painfull to fooles, and poverty pleaſant to the wiſe.

Hee never accounteth of prosperity that hath not before beene pinched with poverty.

He is not poore that hath little, but he that desireth much, *Bias.*

To live poorly and honestly, is better then to live richly and wickedly.

Poverty is the father of innumerable infirmities.

Adversity is the tryall of the mind, and mishap the ballance of the thought.

Poverty is the mother of Ruine.

Necessity is a sore penance, and extremity is as hard to beare as death.

Need teacheth things unlawfull, *Senec.*

Poverty, Want, Extremity, and Misfortune, are all easie to be borne, if they be tempered with content, *Thales.*

To write to our better is of necessity; to write to our equall is of will; to write to our inferiour is of pure vertue.

The rich doth revenge himselfe with arms, the poore with teares, *Gueva.*

It is some comfort in misery, to know the worst of our mishaps. *S. P. S.*

In adversity rich men should give remedy, and wise men minister comfort by good counsell.

It is a thing very common unto a man afflicted, to seeke the company of another in like trouble.

There is no man in so wretched a condition, but he hopeth to grow better; neither is there any man so set aloft, but he may doubt a sudden fall, *Isocrat.*

He

Hee ought not to be dismayed, that from a high estate is descended to a low degree; neither ought hee to glory or grow proud, that from a base estate is advanced to promotion.

As riches is the mother of pleasure and delight, so poverty is the nurse of sorrow and calamity.

Want is the enemy to desire.

In all estates a meane must be observed; to live warily increaseth treasure, but to live wastfully causeth poverty, *Protog.*

Poverty is no hinderance to wisedome.

Poore men are little shrubs, that by their baseneſſe escape many blasts, when high and tall Cedars are shaken.

Where poore intreat and cannot obtaine, there rich men command, and will be obeyed, *Sever.*

Mishap is the true touch-stone of friendship, and adversity the triall of friends.

Happy is that mishap where wee passe into greater perfection.

Poverty that contenteth is great riches.

Care not for poverty, sith no man liveth so basely as he was borne, *Salust.*

It is given onely to a wise man to be content in poverty.

Suffer that with patience which thou canst not avoid, and be not displeased at thy poore estate.

The beggers crutch serveth him both to leane upon and to fight withall.

Patiently should that be borne, which no strength can overcome, nor counsell avoyd;

whether it be poverty to pinch the body, or adverſity to croſſe the minde.

Poverty poſſeſſed in ſafety, is better then great riches enjoyed with much feare.

When a man is plagued with poverty and ſickneſſe, both joyned together, without any ſuccour or eaſement, then riſeth in him an intolerable griefe, a fire not able to be quenched, a ſorrow without remedy, and a tempeſt full of wracks.

Poverty is a vertue of it ſelfe, *Diog.*

Hee liveth in moſt wretched eſtate of beggery, that is not indued with many good qualities.

Si ad naturam vivas, nunquam eris pauper: ſi ad opinionem, nunquam eris dives: exiguum natura deſiderat, opinio immenſum, Seneca.

——*O vitæ tuta facultas,*
Pauperis anguſtiq; lares, O munera nondum
Intellecta Deum.

Of Baniſhment.

Defin. *Baniſhment is a putting away or driving out of any man, either from the place where hee ought & ſhould inhabite, or from thence where hee took delight, and deſired to dwell.*

FOr ſinne was man thruſt into the world, therefore his life in it is baniſhment.

No baniſhment is ſweet, but the baniſhment of a righteous ſoule from the priſon of a world-wearied body, *Stobæus.*

Baniſhment is there, where no place is for vertue, *Cicero.*

The

The banished man without a house to dwell in, is like a coarse without a Grave to rest in.

It is better for a man to bee banished his country with wise men, then to live there still amongst fooles.

Hee that denieth himselfe to his Country, is in banishment already.

Wheresoever a man lives well, there is his country, *Cicero.*

A chaste eye exileth licentious lookes.

Good fortune attends not every great Estate, nor evill chance every exiled person.

To stuffe thy coffers with coyne, it is to commit thine honour to exile, *Marc. Aurel.*

True happinesse is never had till after death, nor exile welcome but in death.

It is a needlesse question, to aske a sicke man if hee be willing to have his health, or an exile, if hee would be called from banishment.

Death and banishment come soone enough, if slow enough.

There is more sorrow in losing a mans own Country, then in conquering a world of other Nations, *Themist.*

Sweet is rest after long Pilgrimage, and great is the comfort that a banished man takes at tidings of his repealement.

It is the nature of a man to love those things deerest, which are banisht fartherst from him.

Hee that in the morning is proud of his possessions, may happen ere night to be banished from his pleasure.

Beauty and youth once banished, are never repealed.

The comfort of fugitives is, that there bee many fugitives.

Care followeth a fugitive person, even as a shadow followes the body.

Exilium terribile est iis, quibus quasi conscriptus est habitandi locus, non iis qui omnem orbem terrarum unam urbem esse ducunt, Cicero.

Privari patria magnum malum est, sed majus re quam sermone.

Of Absence and Presence.

Defin. *Absence is the departing or losse of a friend or any other object wherein we take delight; & presence is the continuall company of the party with whom we desire to be conversant.*

ABsence in love, makes true love more firme and constant, *Nichus.*

We never know how profitable the presence of a friend is, untill we have felt the want of his absence for a time.

The absence of friends is the presence of griefes, *Bias.*

As contraries are knowne by contraries, so the delight of presence is knowne by the hell of absence.

Man separate from money, is like a soule separted from a body.

The griefe of unwished absence is worse then the wounds of a stubborne launce.

A tedious presence decayes love, and a long absence forgets true familiarity.

Absence

Abſence [illegible] happineſſe, and time alters reſolution.

When [illegible]ght abſents it ſelfe from truth, the ſoule preſents her ſelfe to ſin, *Demoſt.*

The evils got by abſence wiſedome recureth.

Take heed of ſpeaking ill of the abſent.

The ſolitary man is either a God or a beaſt.

Life and faith once abſented never returne.

The faireſt preſence is but a dunghill, covered over with white and purple.

Infamy is never abſent from arrogancy, *Diogenes.*

Men gaine their deſires by travell, ſuſtaine them by thought, and are abſent from them by annoyance, *Ariſt.*

The preſence of one day blameth the abſence of another, but the laſt ſhall give judgement of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſſions.

Non una eademq, moleſtia eſt rerum præſentium & abſentium, Eurip.

Diſtantia loci non ſeparat amicitiam, ſed operationem.

Of Acts.

Defin. *Acts are the monumentall deeds of our lives, and our actions are the enſignes, by which are knowne the perfectneſſe of our good or evill living.*

ALl the praise of inward [illegible] consisteth in outward action, [illegible]

An action without reason, and a reason without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A silent deed is better then an unprofitable word.

Neither can good words colour a bad action, nor bad words deprave from a good action.

Shape beautifies an Image, and good actions commend a man.

Actions are by so much more manifest then words, by how much the eyes are surer witnesses then the eares.

It is an argument of too much weakenesse, to remember what should have beene done.

In action a man doth not onely benefit himselfe, but profit others, *S. P. S.*

God would never have delivered a soule into the body, which hath arms and legs (onely instruments of action) but because it was intended the minde should imploy them.

There must not onely be in a man a minde of charity, but also distributing hands, *Ambr.*

Action is the matter of vertue and honour.

By the actions of a good man wee adjudge alwayes the excellencies of his life.

An imperfect man by one perfect good action, gaines a liberall name of goodnesse.

Speech is one of the greatest actions which makes manifest the prudent vertue of the soule.

All

All new actions seeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend, *Ovid.*

Presumptious boldneſſe is a baſe action in the eyes of thy betters.

So love as thou mayeſt hate, ſo hate as thou mayeſt love, and both without challenge.

The end of every thing is the tryall of the action.

Conſcientia bene acta vitæ, multorumque benefactorum recordatio, jucundiſſima eſt.

Exercitationes virtutum in omni ætate mirificos afferunt fructos.

Of Praiſe.

Defin. *Praiſe is an exalting, or a lifting up to honour, either the good parts we beholde in other, or thoſe excellencies with which our eyes (tickled by delight) are enamoured.*

THere be many that in words are ready to praiſe that which is good, but few that in workes are willing to follow the ſame.

It is better to bee praiſed for true ſpeaking, then to be honoured for flattering and lying.

For a man to praiſe too much his own writing, is nothing elſe but to give men occaſion to ſpeake evill both of him and his workes.

As it is ſeemely for a Philoſopher, and a wealthy man to praiſe the profits of peace; even

ven so in his mouth it is uncomely to prate of the perils of warre.

Perfect praise and felicity consisteth in a contented life, and a happy death, *Solon.*

Praise bestowed on an unworthy person, is a manifest signe of flattery.

Praise is a poyson to the ambitious man, for it leadeth him beyond the scope of honesty.

Nothing deserveth commendation, unlesse it be vertuous.

Praise encourageth the spirit to doe great and mighty things, and nourisheth true vertue where it is begun.

Commendations make the labour light, the wit studious, and the hope rich.

Three things are commendable in a Scholler, silence in his tongue, diligence in reading, civility in his behaviour.

Hee which often praiseth one, abuseth himselfe, confirmeth an errour, and proveth in the end a lie: and he which is praised, becommeth a great deale more vaine, *August.*

Praise is the hire of vertue, *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserveth most by this answer: I had rather, said he, deliver one Roman from the hands of an enemy, then enjoy all the riches of mine adversaries.

Pompey being growne to the height of his fortune, and exalted by many praises and stories, was then prettily checkt at his departing out of Athens: *Quantum hominem te esse nosti, eatenus es Deus.*

He

He that praiſeth a man openly, will not ſticke to flatter him ſecretly. *Diog.*

To do good to the poore is a double praiſe, becauſe a double ſacrifice one; to God, another to man.

Moſt praiſe worthy is the good nurture that can amend a bad nature.

Vertues beget praiſe, and praiſe begets honour and authority.

Nothing is more uncertaine then praiſe, for what one day gives us, another day takes away from us.

It is a greater praiſe to helpe the helpeleſſe, then to maintaine the needleſſe.

In doing that we ought deſerves no praiſe, becauſe it is duty, *Auguſt.*

If another man praiſe thee, yet remember thou to be thine owne judge.

All things that are good have ever the preheminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue, *Seneca.*

To be praiſed of evill men, is as evill as to be praiſed for evill doing.

Neither praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe worthy.

The praiſe of our Anceſtors is a light to their poſterity, *Saluſt.*

When they offered to *Titus* a crowne of gold, together with great praiſes, for taking *Jeruſalem*, he ſaid, that he himſelfe was not the author thereof, but God.

Never challenge unto thy ſelfe the praiſe of another mans inventions, *Mar. Awel.*

He

He that praiſeth any man becauſe hee is a Gentleman, praiſeth his Parents alſo.

As they which praiſe unwillingly ſeeme to have but little themſelves, ſo they which praiſe other men ſlenderly, ſeeme deſirous to be praiſed themſelves, *Juſtin.*

It is a point of flattery to praiſe a man to his face.

Be neither too haſty to praiſe, nor too forward to diſcommend any, *Anaxag.*

There is no day ſo cleere, but it hath ſome cloud, nor any praiſe ſo compleate, but it is ſubject to the ſcandall of the envious.

Si laus allicere nos ad rectè faciendum non poteſt, nec metus quidem à fœdiſsimis factis poteſt avocare, Cicero.

Laus ubi nova oritur, etiam vetus admittitur.

Of Ayde.

Defin. *Aide generally is any reliefe or ſuccour, chiefly in our extremities; and is the greateſt upholder of ability when it is moſt weake and deſperate.*

SOrrow is ſo hard of beliefe, that it refuſeth all aid, imagining truth to be dreames and dreames to be truth.

Fatall is the aid that brings us to the aſcent of a Crowne, from whence men come not downe, but fall downe.

The over-ſpreading pompe of aid or might doth darken weakeneſſe, and debaſe his violence, *Archim.*

Sorrow

Sorrow makes ſilence her beſt ayde, and her beſt Orator.

Reverent order will not aide iniquity, or pervert right.

Offences urged in publike, are made worſe and expell ayde.

The ſhew of injuſtice, aides and aggravates deſpight, *Hermes.*

The multitude which lookt not into cauſes, reſt ſatisfied with any thing which is aided by the lawes.

Feare caſteth too deepe, and is ever too wiſe, if it be not ayded by ſome reſolution.

One man is borne to helpe another, as farre as ability will ſerve.

To helpe the weake is charity, and to ayde the mighty preſumption, *Greg.*

A doubtfull minded man can never endure to be ayded by any uſuall meanes.

The ayde of the Spirit is faith, by which a man is delivered from a ſecond death.

The grace and law of the ſpirit furniſhed with the ayde of God, juſtifieth the wicked, reconcileth the ſinfull, and giveth life to the dead.

Wiſedome and learning, are the two chiefe aydes to vertue and good conditions.

Law is the Queene of immortality, and ayde the LORD, which reſtores the oppreſſed.

Wiſe men are not ayded by the Lawes of men, but the rules of vertue, *Solon.*

Evill ayde and inconſtant love, is like the ſhadow of a cloud, which vaniſheth as ſoone as it is ſeene.

Honeſt

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The ayd of a friend in law, is halfe an end to the Law.

He is raſh-witted, that preſumeth too much upon his owne power.

God giveth his wrath by weight, and mercy without meaſure, *E raſinius.*

To trie the ayd of friends, is to prove the hope of fortunes.

He is a monſtrous foole, that will preſume to fly with the ayd of waxen wings.

Homo homini, quicunq; ſit, ob eam ipſam cauſam, quod ſit, conſulere debet.

Nihil habet alicujus fortuna melius quàm ut poſſit; nec natura, quam ut vellet ſervare plurimos, Cicero.

Of Meane.

Deſ. *Meane is the mediocrity and beſt part of an action, and muſt be uſed in all things: it containeth the full effect of prudence touching governement, and tranquillity concerning the ſoule.*

THe difference of good or bad, conſiſteth in mediocrity or a meane in all things.

Curioſity and extremity baniſhed man from the firſt modeſty of his nature.

Nothing too much, nothing too little, preſerveth a meane in all things.

The meane eſtate is the beſt eſtate, indifferent equality is eaſieſt ſuperiority, *Flo.*

Hee that ſtarveth for drinke by a fountaine

taine ſide, hath no meane in his miſery.

The meane love is the ſureſt love; to love extremely procureth either death or danger.

Of two evils the leaſt is to be choſen, for that is the meane to well chuſing.

The more men are threatned, the greater meanes they ſeeke for their ſafety.

Firſt to become a Servant, is the beſt meane to be a Maſter, *Diogenes.*

As ſtormes wither flowers, ſo pride confounds meane callings.

The ſmalleſt haire hath his ſhadow, and the meaneſt eſtate his riſing and downe-falling.

Fire is never without ſmoake, nor extremity without croſſes.

Mountaines having too much heate of the Sun, are burnt: Vallies having too little heat thereof are barren; but ſuch places as hold a meane are moſt fruitfull.

Of all the parts in muſicke, the Meane is the ſweeteſt.

He that keepeth a meane in his Diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremity harbours where meane is not kept.

Meane thoughts excell ambitious deeds.

Wiſe men temper their actions to the time, and hold a meane in all matters.

The meane Cottage of a Swaine ſtands in more ſafety then the Palace of a Prince.

Where there is no meane, there is no order; and where proportion is not kept, there is ſpeedy confuſion.

Ere

Ere mischiefe come, the meanes to prevent it ought to be provided.

Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.
Suus cuique modus est, tamen magis offendit nimium quàm parum.

Of Labour.

Defi. *Labour is (or ought to be) the honest recreation of the minde, and that industrious workemaster, which buildeth our knowledge, and makes them absolute by exercise of good letters, and continuall travell in the Sciences.*

IT is not freedome to live licentiously, neither is it liberty to live without labour.

Labour is a mortall enemy to love, and a deadly foe to fancy.

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly, is never done willingly.

Take good advisement ere thou beginne, but the thing once determined dispatch with all diligence.

Labour is a burthen that man undergoeth with pleasure, *Cicero.*

A man that doth all hee can doe, doth what he should doe.

By diligent and laborious examination of things past, wee may easily foresee things to come.

He

He that endureth labour ſhall taſte the fruit of his travell, *Aginip.*

As nothing mounteth ſwifter then fire, ſo nothing atchieveth ſooner then labour.

Hee that endeavoureth, attaineth; he that neglecteth, repenteth.

All errours by labour are cured, huge mountaines levelled, and weake wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate labours doe weaken the body, but a temperate kinde of exerciſe conſerveth the ſame in health.

As the ſweeteſt Roſe groweth upon the ſharpeſt prickles, ſo the hardeſt labours bring forth the ſweeteſt profits.

As brightneſſe is to ruſtineſſe, ſo labour excelleth idleneſſe, *Thales.*

No worthy act can be accompliſhed without paine and diligence.

No profit is denied to the painfull perſon.

By uſe and labour a man may be brought to a new nature, *Demoſt.*

Labour in youth waxeth ſtrong with hope of reſt in age.

Diligence is the Miſtris of Learning, without which nothing can either be ſpoken or done in this life with commendation, and without which it is altogether impoſſible to prove learned, much leſſe excellent in any Science.

Docility gotten by induſtry, though it be hard in conceiving, yet once obtained it is ſeldome forgotten.

Too much diligence breedeth ſuſpicion.

The

The God which is immortall, doth as it were ſell all things unto us for our labour and travell, *Cicero.*

Without care and diligence no eſtate can proſper.

Thoſe ſtudies which ſeeme hard and troubleſome in youthfull yeares, are made right pleaſant reſts in old age.

There is nothing ſo hard, but diligence and labour may make it ſeeme eaſie, *Virg.*

Nothing cauſeth a man more diligently to doe his duty, then to think what he would require of him that is his ſervant.

As to every ſtudious man diligence is a mother, ſo negligence is a ſtep-dame to all learning, *Boetius.*

There is nothing that ſooner maketh a Horſe fat, then the watchfull eye of his Maſter; nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the ſame.

By Dangers, Dread, and Doubtfulneſſe, Diligence is greatly hindred.

Qui ſtudet optatam curſu contingere metam,
Multa tulit, feſitq; puer, ſudavit & alſit.
Si quid fecerit honeſtum cum labore, labor abit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet, voluptas abit, Cicero.

Of Gladneſſe.

Defin. *Gladneſs or pleaſure, is properly called that delight which moveth and tickleth our ſenſes: which quickly ſlideth and ſlippeth away, and for the moſt part leaveth behinde it occaſions rather*

rather of repentance, then of calling it againe to remembrance.

Our pleasures are inductions to our griefes.

Oft hath a Tragicke entrance a happy end,
Gladnesse with griefe continually is mixt.
Sorrow foregoing gladnesse graceth it.

There is nothing more to be rejoyced at, then a good and quiet conscience, which at the latter day shall be a witnesse to justifie, and not to condemne us.

The gladnesse of the heart addeth length to our life, but sorrow of life hastens death.

Be glad of that day, wherein thy tongue hath not mis-said, and thy heart hath repented thy sinnes.

Disordinate laughter causeth death, and violent pleasures mighty dangers.

All men are glad to see their riches increase, but few men are diligent to am plifie their vertues, *Crates.*

All worldly gladnesse rideth upon the wings of Time, and but in Heaven no perfect joy is found.

Be not glad of thy enemies fall, for he that sitteth surest may be overthrowne.

It is better to enter the house of mourning, then the habitation of gladnesse, *Orig.*

Sith joyes are short, take gladnesse when it comes, for sorrowes head-long follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the body,

body, followeth the destruction of the flesh, *Marc. Aurel.*

Pleasures unbridled carry a man headlong into all licentious living.

Pleasures bring losse and damage to the party that too much delighteth in them; they ingender in his minde sorrow, forgetfulnesse of wisedome, and insolency.

The sweet and simple breath of heavenly gladnesse is the easier to be altered, because it hath not passed thorow worldly wickednesse, nor feelingly found the evils which evill carrieth with it.

Hee that is given to pleasure, judgeth all things, not according to reason, but according to sense.

Gladnesse is the book of all evils, quenching the light of the soule, hindering good counsell, and turning men aside from the way of Vertue.

Pleasure is so much more odious, by how much more shee hideth her venome under the garment of good liking.

Pleasure is a certaine exultation, or an exceeding rejoycing, sprung of the events of things desired.

Pleasure amongst vertues, is like a harlot amongst honest women, for by her flattery she destroyes man, *Cicero.*

Pleasure is of two sorts, one is said of honest and good things, the other of dishonest: In respect of honest things, it is called *Voluntas*; in respect of dishonest, it is called *Voluptas.*

The companion of pleasures is paine.

A wise man ought not to be puffed up with pleasure, for it is the food of filthinesse, it killeth the body, weakeneth the judgement, and taketh away our understanding, *Aristotle.*

He is not worthy the name of a man, that spendeth a whole day in pleasure.

Qui minus deliciarum novit in vita, minus timet mortem.

Gaudia principium nostri sunt sæpe doloris:
Gaudia non remanent, sed fugitiva volant.

Of Liberty.

Defi. *Liberty is that freedome & happines, which bringeth the soule to his contentment, and satisfaction after the troublous pilgrimages, travels and bondages of this world. Or otherwise, to live as a man list.*

THrough too much liberty all things runne to ruine and confusion. Liberty in the minde, is a signe of goodnesse; in the tongue, of foolishnesse; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more then liberty, for it maketh the sonne despise his father, the servant his master, and the citizen his magistrate.

Hee is to be counted free, that serveth no looseneſſe nor infirmity.

No man truly liveth at liberty, but he that liveth vertuously.

The wise man that hath the reine of his owne

owne wit, restrained in the hands of his discretion, is onely free.

There is a naturall discord betweene Tyranny and Liberty, *Demost.*

He enjoyeth the sweeteſt Liberty, that hath a quiet Conscience, *Greg.*

Vertue onely yeeldeth men Liberty, sinne yeeldeth shame and servitude.

If the Liberty of the Commons be not restrained, the Common-wealth will be destroyed.

A mans minde may be at perfect Liberty, though his body be fettered with irons.

Life loſt for liberty, is a loſſe full of Piety.

It is better to dye a miserable life being at liberty, then to live a magnificent slave in continuall bondage.

Too much liberty is a little bondage, and too great bondage hastens speedy liberty.

A constrained will seeketh ever opportunity to slip his head out of the collar.

No man lives happily, if he want the freedome of liberty.

Death ought to be preferred before servile Slavery and Bondage.

It is a hard thing to moderate a man much given to Liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more then is necessary, will oftentimes doe more then is tending to honesty.

Where liberty is given to offend, sinne is so sweet to the flesh, that there is no difference betweene men and beasts, but that men doe exceed beasts in beastlinesse, *Hermes.*

Her

He is to be thought free, that is not Bond-slave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præscribit, jubet, vetat quod videtur, qui nihil imperanti negare potest, nihil recusare audet. Si poscit, dandum est: si vocat, veniendum: si ejiciat, abeundum: si minetur, extimescendum.

Non potest parvo constare libertas, hanc si magno estimat, omnia parvo estimanda sunt.

Of Serving.

Defin. *Serving or servitude is a certaine slavish bond of constraint, by which either for commodity or love men binde themselves to the will of others, making themselves subject to controlement.*

TO serve or obey well, is a great vertue, and proceedeth of Nature, which being good, is holpen by education.

It is as necessary for him that serveth, as for him that commandeth, to bee honestly minded.

Servants must bee obedient to their Masters, whether they bee curteous or froward, *Plato.*

Nature, and the Lawes which preserve Nature binde men that will be servants to strict obedience.

The servants of wisedome are the righteous of the Church, and their off-spring is obedience.

Servants ought with patience to beare

the corrections of their maſter, *Chilo.*

A crafty ſervant ruleth his maſter.

The bondage of a wiſe man is liberty, *Auguſt.*

The ſervant that dutifully honoureth his maſter, ſhall in time to come finde love and obedience in his owne houſhold.

The only fruit of ſervice is love and reward, and the pleaſure thereof, humility and obedience.

The firſt duty in a Servant, is willingneſſe to learne whatſoever is neceſſary; the ſecond, faithfulneſſe, in performing truely whatſoever belongeth to his duty; the third, carefulneſſe, in ſeeking all honeſt meanes to profit his maſter; the fourth, ſilence in tongue, in not replying againſt his maſters ſpeeches.

There ought to be in a ſervant double ſilence; the one in not replying, or contradicting; the other in not revealing abroad what his maſter doth at home.

Servants ought not to obey with eye ſervice only, but alſo with ſingleneſſe of heart.

It is a moſt commendable vertue in a ſervant, to know how to obey well.

A ſervant once made malapert and ſawcie, will alwayes after kicke at his duty, and ſcorne the controlement of his maſter, *Ana.*

Looke what kinde of ſervice a ſervant doth unto his maſter, the like ſhall ſurely be requited when he keepeth ſervants himſelfe.

Honeſt and gentle maſters have commonly proud and ſtubborne ſervants, whereas a maſter

maſter ſturdie and fierce, is able with a little winke to command more duty then the other ſhall with many words, *Aurel.*

Princes muſt be ſerved both with life and goods, and that is perſonall ſervice of every naturall ſubject.

All men muſt be ſubject to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publike profit, except it be in ſuch things as are contrary to the Lawes of God.

Serving juſtly is a ſeale of obedience, and a teſtimony of an upright Conſcience, *Chryſ.*

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the ſervant to offer violence to his maſter, but moſt damnable for a ſubject to touch the Lords annointed.

Nihil eſt fœdius ſervitute: ad decus & libertatem nati ſumus, Cicero.

Si miſerum eſt ſervire, multò miſerius eſt ſervire iis quos non poſſis effugere.

Of Obedience.

Defin. *Obedience is the end whereunto vertue tendeth; namely, when in all our actions we obſerve honeſtie and comelineſſe: it is that which bindeth the ſoule, when fully and willingly, without force and conſtraint wee give to every one that which belongeth unto him: honour to whom honour, reverence to whom reverence, tribute to whom tribute, and ſuccour to whom ſuccour belongeth.*

OBedience sheweth our nature, rebellion our corrupt nature.

The Common-weale is alwayes happie, where the subjects are obedient, and the magistrates mercifull.

Wicked men obey for feare, but the good for love, *Aristotle.*

Servants in word and deed owe dutifull obedience unto their bodily masters.

Where reason ruleth, appetite obeyeth.

Nothing thriveth by strife and contention, but all things flourish through love and obedience.

Disobedience proceedeth from negligence, for he that governeth well shall bee obeyed well, but hee that giveth to his servants too much libertie, shall be sure to have too much losse, *Theopompus.*

They commonly prove the best masters, that have been the most obedient servants.

The obedience of the Law is the maintenance of the Law.

Treason hath no place where obedience holds principalitie, *Plato.*

Whosoever obeyeth his superiour, instructeth his inferiour, *Cicero.*

It is a certaine and infallible observation, that the sonne who hath irreverently and disobediently dishonoured his Father, is in his old age plagued by his owne posterity. *Aurel.*

The humble and obedient gaine honour, but the stubborne and obstinate reproofe.

The more obedient a man is, the more favour he purchaseth.

The

The bleſſedneſſe of a Common-wealth is the obedience of Citizens, *Stobæus.*

Onely Obedience enjoyeth the merit of Faith, *Bernard.*

Obedience is the badge of devotion, the ſeale of contemplation, the ſafeguard of the penitent, and the ſchoole of the ignorant.

To obey the law is to fulfill the law.

The will obedient to reaſon never ſtrayeth: but where men break all bonds of duty, there follow all ſorts of plagues and puniſhments, *Juſtinian.*

Obedience is a vertue due to God and man: to God as our Creatour, to man as our ſuperiour, *Bernard.*

Where reaſon ruleth, appetite obeyeth.

That country is well kept, where the Prince knoweth rightly how to governe, and the people how to obey.

The King himſelfe is ſupreme head of all other authority, and obeyeth no man but Law only.

If thou vanquiſh thy Parents with ſufferance, thou ſhalt ſurely be bleſt for ſuch obedience.

He obeyeth infinites that is a bondſlave to his owne luſts, *Crates.*

Qui bene ducit, efficit ut rectè omnes quos ducit ſequantur.

Flectitur obſequio curvatus ab arbore ramus:
Franges, ſi vires experiare tuas.

Of Opinion.

Defin. *Opinion is the rule of the minde contai-*

ning our woe or pleasure; it is borne of minde, nurst with unrest, and brought up onely with imagination.

OPinion makes men arme themselves one against another.

Opinion is one of the greateſt pillars which upholds Common-wealths, and the greateſt miſchiefe to overthrow them, *Pont.*

Opinion proceeding from a firme diſcourſe of reaſon, purged from vanity, is perfect judgement.

Whatſoever opinion perſwades us to perfect, being once approved becomes moſt deceitfull.

Opinion never judgeth rightly of any thing as it is indeed, but onely as it ſeemeth to bee.

Opinion living in hope, pines in preſent, and lacketh what ever it hath.

Opinion is the torment of the minde, and the deſtruction of the body, vainely promiſing the reſt which could never be enjoyed.

Opinion drawes on the ambitious with a vaine conceit of immortality, making poſſible impoſſibility.

The varietie of opinions among the learned, begets both doubtfulneſſe and feare in the ignorant, *Theophr.*

The opinion of Judges have heapt ſuites one upon another, and made them immortall.

Opinion leaves mens actions open to the ſlanders, craft, malice, and polling of wicked Lawyers.

By

By opinions chiefly is majeſtie and integritie of ancient juſtice loſt, *Crates.*

All ſedition ſprings from opinion; and all ſedition is evill, how honeſt ſoever the ground be pretended.

Opinion is the originall of diſobedience, and diſobedience is the beginning of furie.

The ground of the Roman civill wars, was the diverſities of opinions betwixt the Nobilitie and the Senate.

The ſtrength of falſe opinion is of ſuch force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt maſter and ſervant, *Demoſt.*

To know the cauſes of falſe opinions, is the only meane to break the ſtrength, and root out the force of falſe opinion.

Profit, honour, loſſe, and diſhonour, are foure cauſes of diſ-joyned opinions.

Great opinions alter not at one inſtant, but leave their ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude being a diverſitie of opinions in Religion, is cauſe of civill warre.

The diverſitie of opinions in ſubjects, is very dangerous to Eſtates and Soveraignes, *Phocion.*

It is impoſſible for any head to maintaine an opinion contrary to the members.

Amongſt men that are honeſt and upright in life, and live contented with their calling, there never hapneth diverſitie of opinions, nor Civill warres of Religion.

Gravior & validior est decem virorum sententia, quàm totius multitudinis imperitia, Cicero.
Vereor de viris doctis judicare, ne quorum opinionem improbo, illos videar improbasse.

Of Credulitie.

Defin. *Credulitie is a certaine ground and unfained truſt, which we repoſe in the object propounded to our imagination: it is alſo the deſtruction of doubt, and an animatour of us to thoſe actions which we credit to be honeſt.*

SO many men ſo many mindes, and ſo many mindes ſo many beliefes.

Credit is a conſtant truſt in ſuch things as are ſpoken or covenanted.

Credit is a figure of faith, or that which faith it ſelfe is, and is breathed by the ſpirit of God into the godly, *Beza.*

Credit or faith conſiſteth above all things in prayer and meditation.

True beliefe breedeth conſtancy in proſperity, and patience in time of affliction.

A good life cannot be ſeparated from a good beliefe, *Auguſt.*

Beliefe failes, where Gods truth ſtands inſertaine.

The way to increaſe credit, is firſt to have credit.

The fruit of beliefe is made manifeſt by the love we beare our Neighbours, and by our patience in time of triall.

True beliefe juſtifieth, and that juſtification is our Redemption.

Credu-

Credulous beliefe knitteth together the joynts of a Common-wealth.

The man which constitutes Common-weals, preserves them; faith first constituted them, therefore faith upholds them.

No man beleeveth willingly more then he himselfe liketh, *Chrysost.*

No gold is so precious as a faithfull friend, whom a man may boldly credit.

Mens credits should be better then debts, for faith should exceed oathes.

Slow beliefe is the handmaid of wisdome, *S. P. S.*

Unexercised credit is sickly, and unknowne things are unadmitted.

Faith built upon any thing but divinity, is dead faith, and like a frame that hath no substance or continuation.

From faith comes feare, from feare hate of sinne, and from hate of sinne everlasting salvation.

In the greatest danger, the greatest credit is best deserved.

Truth is the daughter of time, and guide to all goodnesse.

He that through custome makes little account of his promise, may sweare often, but shall seldome be beleeved, *Bias.*

Custome without credit, is no better to be accounted of than old Errour.

Credulity is the only advantage of honest hearts, *S. P. S.*

It is as great a fault to beleeve every one, as to trust none, *Seneca.*

True faith in God maketh innumerable

strong Champions, and invincible stomacks, not onely towards death, but also against all the most cruell devices that can bee found, to make death (if it were possible) more painfull then death, *Boëtius.*

Credit is of greater worth then friendship, and friendship as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocausta Deus, sed corda fidelia quarit,
Hæc qui dona gerit, lege beatus erit.

Of Secresie.

Dohn. *Secresie is a faithfull humour, which strengthened by vertue, concealeth in despight of misfortune, those things which one knoweth may either profit his enemy, or prejudice his friend or countrey.*

He that knows not when to hold his peace, knowes not when to speake.

Gold boyleth best when it least bubleth, and a flame pressed downe enforceth the fire to smother, *Pacuvius.*

Love that is kept in secret consumes in sorrowes: and the flames of fancie raked up in silence will both fire the senses and shrinke the sinewes.

He beareth his miserie best, that hideth it most, *Archim.*

As silence is a gift without perill, and containeth in it many good things, so it were better our silence brought our simplicity into suspition, then to speake either inconveniently, idlely, or unnecessarily.

Those

Thoſe things which are untold, are undone; for there can be no greater comfort then to know much, nor any leſſe labour then to ſay nothing.

Venus Temple is never ſhut, *Cupids* Regiſter lies ever unfolded, and the ſecrets of love, if they be concealed, breed either danger by ſilence, or death by ſecreſie.

Better it is by ſpeaking little to make a ſmall ſcarre, then a deepe wound by much babling.

Silence is a gift with perill, and a treaſure without enemies, *Phocion.*

Women are fitter to conceive children, then to conceale ſecrets.

By miſ-ſpending treaſures we loſe wealth, by diſcovering ſecrets, honour and life.

That which thou wouldeſt few ſhould know, keepe ſecret to thy ſelfe.

Silence is more ſafety then ſpeech, when our enemies be the Auditors, *Saluſt.*

In ſome place, at ſome time, and in ſome company, it is better to be ſilent than talkative.

As the Viper is torne in ſunder when ſhee bringeth forth her little one, ſo ſecrets comming out of their mouthes, that are not able to conceale them, doe utterly undoe and ruine ſuch as reveale them, *Lactan.*

We have two eyes and two eares, but one onely tongue, and that ſo incloſed within the teeth and lips, between the brain and heart, ſerving as their Trutchman, having about it the inſtrument of all the ſenſes, to the end ſhe put forth nothing before ſhee have taken

ken counsell of the said senses her neighbours, and of the inward faculties of the soule, which are the understanding and reason, placed within the braine.

Wine descending into the body, causeth words to ascend.

In some causes silence is dangerous; as if any know of conspiracies against their Country or King, or any that might greatly prejudice their Neighbour, they ought to discover it.

As we must render account for every idle word, so must we likewise for our idle silence, *Ambrose.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus, hoc illi garrula lingua dedit.
Non unquam tacuisse nocet, nocet esse locutum.

Of Oath.

Defin. *Oath is perswasion or calling of God to witnesse, that our assertions are just, true and honest. And of oathes, some be lawfull, some unlawfull: the lawfull oath is that which is taken before Authoritie; the oath unlawfull, is that which vainely, without reason, is uttered.*

THe Oath which is honest, is a proofe of fidelitie, the violation whereof is impietie.

An Oath is the foundation of justice, and the truth of incertaintie.

It is better never to take God to witnesse, then

then to forsweare himselfe in mockery, *Lact.*

Oathes doe not credit men, but men their oathes, *Sophocles.*

It becommeth a man to keepe inviolate the oath which he maketh to his adversaries, although mishap cause him to yeeld unto it.

Through neglect in our oathes keeping, we fill our soules full of lying.

The greatest fault that can be in a Prince, is perjurie.

Gods oath is the confirmation of his promise, *August.*

The bare word of a Prince ought to stand as an oath in Law, and his faith as firme as an Oracle.

To sweare and forsweare, is a vice so hatefull, that slaves themselves judge it worthy of punishment, *Periander.*

He is unwise that putteth any confidence in the promise of a common swearer.

He that accustometh his mouth to many oathes, procureth unto himselfe many plagues for a punishment, *Sigismundus.*

As it is not necessary to credit the oath of an Infidell, so it is not lawfull for a Christian to breake his vow, although it be made to a Saracen.

Traytors bewitcht with perjury, feare not to betray themselves, so they may betray others.

He that layeth his faith in pawne, bindeth his safety, his honour, and his soule also.

Where faith is taken from oath, justice is ruined, love wounded, and society confounded, *Niphus.*

God

God in his iuſtice chaſtens perjurie, even from the cradle to the grave.

Favour gotten by perjurie, is honour wonne by infamie.

Sin is puniſhed with repentance, but perjurie with damnation, *Quin.*

Vertue is never in the mouth where laviſh oathes are reſident.

Scarcitie of oathes is a moſt bleſſed barrenneſſe.

The oathes uttered in fury, in calmes are repented with teares.

Wicked mens oathes are written in water, *Stobæus.*

Faith gives no honour to any oath, yet oathes broken diſhonour faith.

To maintaine oathes, is to ſuborne blaſphemie.

Faith is the devotion of the ſoule, and the redemption of the ſame, *Jerome.*

Wiſe men thinke more then they ſpeake, and to ſweare is the leaſt part of their knowledge.

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, ut non opus eſſet ligare juramento.

Lycurgus catenas amicis & familiaribus auxiliandum eſſe dicebat, ut interim perjurium non admitteretur.

Of Doubt.

Defin. *Doubts are any incertaine or irreſolute opinions of things, whereby the minde is altogether unſatisfied and perplexed.*

Doubt

DOubt being a frenzie of the ſoule, labouring to attaine the truth, confounds it ſelfe in it ſelfe.

The hurts are boundleſſe which come by doubts and incertainties.

To reſt doubtfull in Religion, is worthy certainly of high puniſhment.

There is nothing more troubleſome then doubtfull thoughts, *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatſoever is contrary to faith is cleane contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſſe, and brutiſhneſſe from want of vertue or wiſedome.

As doubts declare men to be baſe minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all doubts in Religion; and not to beleeve them, is to periſh by them.

By over-much truſt in a mans own wit, the greateſt doubts are commonly conceived.

Doubtfull preſumptions prove certaine confuſions.

Love is carefull, and misfortunes are ſubject to doubtfulneſſe, *S. P. S.*

Want of wit breeds doubt, and doubt leaves good things unfiniſhed.

Doubtfull and melancholy minds are cheared with muſicke, but wiſe men with reſolution.

He of neceſſity muſt erre, that of force muſt be doubtfull.

There

There is no greater ſhame, then for a man to be reſolute in worldly actions, & yet wavering and doubtfull in the chiefe points of his religion.

He is worthy to live alwayes in doubts, which doubts what no man elſe doubts, but he himſelfe only.

To doubt or miſtruſt a man for his well-meaning, is the very next way to cauſe him to change his minde into falſe dealing. *Bias.*

There is great doubt of that mans wiſdome, which is too much ruled by the will of a woman, *Mar. Awel.*

To live in doubt is to live in torment.

Hee that doubteth every certaintie, and admireth every trifle, ſhall ſooner be laughed at for his folly, then commended for his diſcretion, *Bias.*

He that doubteth of that thing which hee ſeeketh, ſhall never know when to finde that which he lacketh.

Whatſoever is well done is adviſedly done, but whatſoever is ill is doubtfull.

Doubts chaſe away friends, ſtrengthen enemies, and ſlander all men.

The beginning of errour is doubt, dreaming that our affects agree with the heavens.

Doubts are not overcome with violence, but with reaſon and underſtanding.

When doubts are knowne to be doubts, reſolution is better eſteemed.

Qui dubitat, neganti eſt proximus.
Dubitatio cogitationem ſignificat injuriæ.

Of

Of Deniall.

Defin. *Deniall is a refuſall of any thing propounded, or an Apoſtate backe-falling from a thing formerly affirmed, knowne, or taken.*

TO deny principles, is to deny truths, and to deny truths is hereſie.

To deny what we feare or deſire, is to diſprove our owne beliefes.

It is hard to deny to mourne, when nature commands us to weepe.

Vertue rather denies wealth, then to enjoy it by evill meanes.

Clouds cannot cover ſecreſies, nor denials conceale truth, *Demoſt.*

To deny the knot of marriage, is to breake the bond of ſalvation.

The ſtrength of thunder overthroweth high Towers, and the backſliding of Apoſtata's confounds ſoules.

He that denies compaſſion to the penitent, ſhall finde ſmall favour when he himſelfe aſketh forgiveneſſe.

Counſell confounds doubts, and diſſolves falſe denials.

Denials make little faults great, and truth makes great faults indifferent.

The deniall of truth is a ſickneſſe of the ſoule, which can never be cured but by the ſhame of reaſon, *Hermes.*

He which by deniall hath falſified his oath ſhall hardly after recover his credit.

There cannot be a greater folly, then to truſt

truſt him that will deny the truth, for advantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

Wiſe men eſteeme many words and many lies both alike.

He that will inſtruct others in the truth, muſt never deny the truth himſelfe.

Common liers need more than common wits, elſe will their tales be found double.

He that lieth (bearing the countenance of an honeſt man) by his outward ſhew of honeſtie ſooner deceiveth the ignorant, than many other which ſeeme unhoneſt.

He that dare preſume to make a lie unto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate, *Thom. Aquin.*

To boaſt the deniall of truth is more worthy of puniſhment than to tell lies.

Beleeve not him which to day telleth thee a lie of another bodie; for he will not ſticke to morrow to tell a lie of thee to another man.

There is no greater ſigne of wickedneſſe, than open hereſie, *Ambroſ.*

He that obſtinately denieth the truth before men upon earth, wilfully refuſeth his ſoules health in heaven.

He which denies the motions of the fleſh, makes good the Divinity of the ſpirit.

To keepe company with a notorious liar, is a meanes to make thy ſelfe ſuſpected when thou telleſt the truth.

The man that through uſe and cuſtome denieth truth, and doth as it were make an occupation

cupation of lying, ſhutteth himſelfe out from the company and preſence of God, loſeth his good name and credit amongſt men, and moſt horribly joynes himſelfe to the devill, yeelding all his endeavours to the furtherance of infernall ſervice.

Contra negantem principia non eſt diſputandum.

Qui ſemel à veritate deflexit, hic non majore religione ad perjurium, quam ad mendacium perduci conſuevit.

Of Repetition.

Defin. *Repetition is a repeating or rehearſing againe of things paſt, being either forgotten, or needfull for preſent uſe or commoditie; it is alſo an upbraiding of good turnes, or a wearieſome tedioufneſſe.*

TO report offences, is to make the committer aſhamed of his faults.

Often to repeate one thing is wearieſome to the hearer, and troubleſome to the teller.

Though the hearing of our ſinnes repeated be bitter, yet the perſwaſion to amendment is ſweet.

Continually to upbraid men with their miſdoing, is the next way to make them become deſperate.

God himſelfe uſeth to threaten us oftner then to ſmite us, *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As it is neceſſary to ſmite the Iron being hot,

hot, ſo it is needfull to repeat in private our owne ſins, before they prove odious.

To repeat offences with penitence, is a likelihood of amendment.

There can be nothing ſo plainly repeated, but it may be miſtaken, *Terence*.

A wiſe man will not have one ſin twice repeated unto him.

Vaine repetition is an accuſation of dulneſſe.

To repeat one thing often, being needleſſe, is a ſigne of a ſlender capacity.

It is requiſite to know mens natures before we repeat their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceit, deſerves to be intangled by deceits.

It is the property of fooles and children often to repeat prophecies.

Though it be a fault generall for all men to ſin, yet very few can endure to heare their ſins repeated.

The things that are moſt ſcant to bee gotten, are moſt deare of price; and the things ſeldome ſpoken of, are moſt deſired, *Plato*.

The beſt garments grow old with often wearing, and ſtrange reports waxe ſtale with too much telling.

Wals are ſaid to have eares when needleſſe repetition hath too much tongue.

The often repeating of our faults to our ſelves in private, cauſeth more care in our actions publike.

We muſt be content to hear what we would not,

not, when we forget our ſelves, and doe that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an injury received, makes manifeſt that the fact is not freely forgiven.

It is more commendation for a man to be ſilent, then to make repetition of his good deeds performed, *Aurel.*

Too much of any thing changeth the nature of every thing, *Terence.*

Fire were not to be counted fire, if it wanted heat; nor vertue to be knowne with repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores faſtidio enecant.
Non unum hodie, cras aliud, ſemper idem.

Of Offence.

Defin. *Offence is an injury or indignity offered either in ſpeech or act, whereby either life or reputation is called into hazzard, making the world in doubt of their vertue.*

UNjuſt offences may eſcape for a time without anger, but never without revenge.

It were better for a man openly to be hurt with his enemies ſword, than ſecretly to bee wounded with evill ſpeeches, *Tha.*

Of little medling commeth much reſt, and of licentious talke oft-times enſueth much unquietneſſe.

There

There is no ſufficient recompence for an unjuſt ſlander.

A fault once excuſed, is twice committed.

A falſe report is a wilfull lye.

Light heads and ſharpe wits, are moſt apt to invent ſmooth lyes.

When the tongue babbles fondly, it is a token that the heart abounds fooliſhly.

As a Traitor that clippeth the Coyne of his Prince, maketh it lighter to be weighed, but never the worſe to be touched; ſo he that by ſiniſter reports ſeemeth to impaire the credit of his friend, may make him lighter among the common ſort (who by weight are oft-times deceived) but nothing impaireth his good name with the wiſe, who try all gold by the touchſtone.

If thou ſpeake what thou wilt, thou ſhalt heare what thou wouldeſt not, *Bias.*

The greateſt barkers are not alwayes the ſhrewdeſt biters, and it is far eaſier with words to obtaine the victory, then with deeds to attaine the conqueſt.

To a vertuous mind an injurious word doth more hurt then the wound of a ſword.

In the body of a man, the moſt neceſſarie member is the heart, the goodlieſt inſtruments are the eyes, the parts moſt delicate are the eares, and the thing wherein moſt danger is, is the tongue, *Thales.*

Nature teacheth us to ſpeake well, but wiſdome teacheth to ſpeake in a fit time. *Epimenides* the Painter, after his returne from *Aſia* being enquired of newes, anſwered, I ſtand

here

here to ſell pictures, not to tell tidings.

There is no better Philoſophie, then for a man to learne ſilence.

The Lyconians had a Law, that if any ſtranger ſhould enter diſcourſe with the Miſtreſſe of the houſe, he ſhould for his offence have his tongue cut out.

The authors of offences and injuries are lyars, *Plot.*

Amongſt the Romans it was held a great infamie, for a man to praiſe the good wife of the houſe.

The eyes, hands, and feet, ought not ſo ſoon to be ſubject to the penalty of the Law as the tongue, becauſe they are members for common uſe, but the tongue is the inſtrument of vanity and villanie.

Where there is any hope of amends to bee looked for, there the firſt offence deſerveth pardon, *Ponta.*

A ſmall offence being renewed, doth work ſome grievous diſpleaſure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune, *Boëtius.*

Where offences of the beſt are never pardoned, the worſt will amend for feare of extreme puniſhment.

Nihil eſt tam inſigne, nec tam ad diuturnitatis memoriam ſtabile, quàm id in quo aliquem offenderis, Cicero.

Nulla mala potentia eſt, in quàm non irruat injuria, Seneca.

Of

Of Accuſation.

Defi. *Accuſation is the attainture or challenge of any party in a doubtfull matter, and may bee imployed both in good and evill part; ſometimes proceeding from an honeſt paſsionate zeale, and ſometimes from the defects of further malice.*

HEe that accuſeth another muſt looke that he be not guilty of the ſame fault himſelfe, *Saluſt.*

Spies and accuſers are neceſſary evils in a Common-wealth.

Perfect vertue terrifieth an accuſer, indifferent vertue whets him on.

Whoſoever preſently gives credit to accuſations, is either wicked himſelfe, or very childiſh in diſcretion.

Things grown full, grow out of frame, and accuſation being at the higheſt, either reſteth or declineth.

Great accuſations have hard beginnings, both through their owne debates and their inventors.

If greatneſſe could keepe what it gets, it ſhould never bee accuſed of infortunes, *Olaus.*

We accuſe nature of prodigality, to ſpend in one age what ſhould ſerve for two.

Wee ſuppoſe accuſations againſt Fortune, leſt ſhe ſhould burſt with preſumption.

Other mens ſinnes accuſe our Conſciences of frailty.

Ambitious men raiſed once to dignity, accuſe

cuſe afterward all other eſtates of inſufficiencie, *Bod.*

Youthfull counſell, private gaine, and particular hate, accuſe Kingdomes of ſhort continuance.

Warres pretending publike good, done for ſpight, worke moſt injuſtice; for they bend their accuſations againſt the mightieſt perſons.

Flattery, the nurſe of vice, is the mother of falſe accuſation, but zeale of juſt appeales.

Kings becauſe they can doe moſt, are in accuſation the worſt, though they run into ills by compulſion.

Great men too much grac't, uſe rigour, and accuſe humility of dulneſſe.

He that accuſeth himſelfe is a juſt man, *Chryſoſt.*

Good muſt not be drawne from Kings by force, nor accuſation by threats.

Fooles weepe when great men are accuſed, as pitying the fall of honour.

He that accuſeth himſelfe, and afterward anſwereth not, tempteth God, *Auguſt.*

Generall calamitie accuſeth Princes of generall imbecility.

When great men are accuſed and condemned, guilty vaſſals are hopeleſſe and deſperate.

No man may be both the accuſer and judge, *Plut.*

Princes indangered ſeeke their peace by any meane; and private perſons injured ſeeke revenge many times by falſe accuſation.

The greateſt wrongs that ever were effe-

cted, were then performed, when Princes feared to fall by surmise or accusation.

The accused is not guilty, untill hee bee convicted, *Lactan.*

Ex defendendo, quam ex accusando, uberior gloria comparatur, Cicero.

Accusator nocere, monitor prodesse reprehendendo studet.

Of Slander.

Defin. *Slander is a part of envie, & every whit as vile and dangerous: it is the superfluitie of a cankered heart which inraged with choller, after an injury received, or after some report thereof, wanting other meanes of revenge, doth with slanderous and reprochfull speeches give testimony of his hate and malice.*

FOule mouthed detraction is his neighbours foe.

The nature of a slanderer, is to call all things into question, and to approve nothing.

We kill hurtfull vipers if we spie them, but we nourish slanderers till they kill us.

As Rats and Mice eate and gnaw upon other mens meate, so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

Hee that hurteth his Neighbour by his tongue, woundeth his owne soule by his words.

They that speake evill, and slander the dead

dead, are like envious dogs, which bite and barke at ſtones, *Zeno.*

The corrupt heart breaketh out by the lewd tongue, and ſuch as ſpeake evill by all men, are monſters among good men.

Whoſoever uſeth to liſten much to miſreports, deſerveth either to loſe his hearing, or his eares, *Pub.*

A common ſlanderer, ſtriving to bring other men into hate, becomes odious himſelfe.

Beleeve not every report, neither be thou moved by vaine ſuggeſtions, leſt through light truſt thou loſe friends, or which is more bad, be counted a foole.

There are three ſorts of Man-ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He that truſteth to lewd tongues, is either ſwolne with hate, plagued with envie, conſumed with thought, endangered by revenge, or loſt in hope.

Nature hath given us two eares, two eyes, and but one tongue; to the end we ſhould heare and ſee more then we ſpeake, *Socrat.*

Though the tongue be but a ſmall member, yet it many times doth more hurt then the whole body beſide, *Patteo.*

Keepe thy tongue, and keepe thy friend; for few words covereth much wiſdome, and a foole being ſilent is thought wiſe.

Diverſitie of meates hurt digeſtion, and changeableneſſe of reports beget ſlander.

Long promiſes are figures of crueltie, and

large ſlanders the ſignes of great envie.

Slander offends the living, and gnawes upon the dead.

The ſlanderer doth ever unjuſtly accuſe, and ought to be puniſhed in the ſame ſort as the partie accuſed ſhould have beene, if the accuſation had beene found true.

Slanderers in ancient time have been marked in the forehead with a hot iron.

Apelles, after he had eſcaped a falſe ſlander, thus by his art deſcribed her in a Table painted: He pictured a Judge with the eares of an Aſſe, having on the one ſide two Ladies, Ignorance and Suſpition; before him falſe Accuſation, with a countenance full of furie, holding in the left hand a burning torch, and with his right hand pulling a young man by the haire, who lifted up his eyes and hands to heaven; neere unto him was a man looking pale, earthly, and aſquint, which was Envie; two Damſels followed falſe Accuſation, named Treaſon and Deceit, behind whom ſtood a Lady wailing and mourning, called Repentance, which faſtened her eyes upon a very faire Lady called Truth; declaring by this, that we ought not lightly to beleeve everie accuſation and ſlander that is brought unto us.

Aut in infamia, vulneribus, aut morte deſinet calumnia.

Detractor uno verbo tres ſimul jugulat homines, ſeipſum, auſcultantem, & cum cui detrahit.

Of

Of Scoffing.

Defin. *Quips or ſcoffes, are depraving from the actions of other men; they are the overflowing of wit, and the ſuperfluous ſcummes of conceits.*

TO play the ſcoffing foole well, is a ſigne of ſome wit, but no wiſdome.

All kind of mockery ought to be ſhunned, which is a reproach covered with ſome fault, and which accuſtometh the mocker to raile and lie, and moveth more than an injurie, when it proceedeth from a will to out-rage, and malice without neceſſity.

An Adder keepes his venome in his taile, but the poyſon of a Scoffer is in his tongue.

What is ſweet in the mouth, is bitter in the ſtomack; and ſcoffes pleaſant in the eare, are harſh to the beſt underſtanding.

A fault wilfully committed by ſcoffing, cannot be amended by repentance.

He that mockes a wiſe man with flatterie, mocks him with inſufficiencie.

Scoffes have not reward, but diſdaine; nor praiſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffes.

To mocke the man that loves us is monſtrous villany.

Good and evill follow one another, ſo do ſcoffes and hatefull eſtimation.

The leaſt man can doe ſome hurt, and the abſurdeſt tongue can diſparage.

He that moſt ſcoffes ſhall be moſt ſcoffed at for his reward.

To jeſt is tolerable, but to doe harme by jeſts is inſufferable, *Bias.*

It is better to doe well then ſpeake well, but eaſier to reprehend then to amend.

One Wolfe will not make war againſt another, neither will one ſcoffer contend in ſcoffs willingly with another; but when they doe, it proves either fatall or witty.

There are more mockers then well-meaners, and more fooliſh quips then good precepts.

Mocking is an artificiall injury.

The faireſt beauty may prove faulty, and the wittieſt ſcoffe ridiculous.

It is better to have an open enemie then a private ſcoffing friend.

It is better to be borne fooliſh, then to imploy wit unwiſely.

The loſſe that is ſuſtained with modeſtie, is better then the gaine that is gotten with impudencie.

It is good to hold an aſſe by the bridle, and a ſcoffing foole at his wits end.

To be accounted a Noblemans Jeſter, is to be a mercenary foole, *Bias.*

He that makes an ordinary uſe of ſcoffing, ſhall never be well thought of in his life, nor finde happineſſe at his death.

Qui pergit quæ vult dicere, quæ non vult audiet.
Parva necat morſu ſpatioſum vipera Taurum:
A cane non magno ſæpe tenetur Aper.

Of

Defin. *Physick is that naturall Philosophy, which tendeth to the knowledge of man, and those causes which concerne the health and good estate of his body.*

PHysicke is a continuall fountaine or spring of knowledge, by which we maintaine long life.

The sicke man desireth not an eloquent Physitian, but skilfull, *Seneca.*

We begin to be sick as soone as we be born, *August.*

The infirmity of the body is the sobriety of the minde.

The strength of the body is the weakenesse of the minde, and the weakenesse of the body the strength of the soule.

Delicate fare is the mother of sickenesse.

Physicke rightly applyed is the repaire of health, and the restitution of a weake or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth, and then Philosophy, which is Physick, nothing being more commodious.

Physicke being rightly used, is an art to finde out the truth both of divine and humane beginnings.

The scope of Physicke is to glorifie God in the workes of nature, teaching men to live well, and to helpe their neighbours.

A pratling Physitian is another disease to a sicke man.

An Orator doth not alwayes perſwade, nor the Phyſitian cure, *Ariſt.*

To know the uſe of Phyſicke is ſweet, but to taſte it is unſavoury.

It is requiſite that hee be tormented with paine, which will not be eaſed by Phyſicke.

Death holdeth a ſword againſt our throats, and Phyſicke a preſervative of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phyſicke moſt eſteemed of them that be mightie.

They that be ſound themſelves, are more ready in counſell, then skilfull in knowledge, to preſcribe rules of Phyſicke to the ſicke, *Bias.*

As a blinde man cannot ſee the fault of anothers eyes, ſo an unskilfull Phyſitian cannot perceive the defects of the body.

To take Phyſicke when the diſeaſe is deſperate, is to deſire the Phyſitian to helpe to conſume our ſubſtance.

Medicines be not meate to live by.

The patient unruly maketh the Phyſitian more cruell.

The theife is commonly executed that killeth but one man, and the Phyſitian ſcapeth that killeth a thouſand.

Phyſitians oftentimes doe uſe under the ſhew of honey to give their Patients gall, and by this meanes preſerve their health; whereas if they went plainely to worke, the ſicke would never take that which were wholſome, if not toothſome.

The number of Phyſitians is the increaſing of diſeaſes.

Great variety of medicines doe no good at all to a weake ſtomack.

Some have compared thoſe which uſe often to take Phyſicke, to them which drive the Burgeſſes out of the City, to place ſtrangers in their roome.

Hippocrates above all other things recommendeth to a Phyſitian, that he ſhould well adviſe himſelfe, if in plagues and ordinary diſeaſes he found nothing which was divine; that is to ſay, whether the hand of God were not the proper cauſe of the ſickneſs of the party diſeaſed.

Phyſitians are happy men, becauſe the Sun makes manifeſt what good ſucceſſe ſoever happeneth in their cures, and the earth buryeth what fault ſoever they commit, *Nicocles.*

Ægri, quia non omnes convaleſcunt, non idcirco nulla medicina eſt, Cicero.

Dat Galenus opes, dat Juſtinianus honores:
Ex aliis palam, ex iſtis collige grana.

Of Paine.

Defin. *Paine, adverſity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the fleſh, and which wholly reſiſt the divine nature of the reaſonable part of the ſoule, faſtning it to the body with the naile of diſcontentment.*

PAine is alwayes a companion of pleasure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble his paine.

Where adversities flow, there love ebbes; but friendship standeth stedfast in all stormes.

Prosperity getteth friends, but adversity trieth them, *Pacu.*

In paine and judgement, the quality with the quantity must be considered.

It is lesse evill to suffer one, then to resist many.

The greatest misery that may bee, is to fall into unknowne misery.

Misery can never be so bitter, as eternall felicity is pleasant, *Erasmus.*

Danger alwayes attendeth at the heeles of pride and ambition.

Adversity quickneth our sleepy spirits; for by prosperity we learne but ignorance, by adversity we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and live together.

He cannot rightly judge of pleasure, that never tasted paine.

As no fortune can dismay him that is of a courageous mind, so no man is more wretched then he that thinkes himselfe to be unfortunate.

In the time of calamity most men are more sorry for that their enemies can speake of their distresse, then for the paine they endure.

Adversities hapning to good men, may vex the

the mind, but never change their constancy.

As the most pestilent diseases doe gather unto themselves all the infirmity wherewith the body is annoyed, so doth the last misery embrace in the extremity of it selfe all his former mischiefes, *S. P. S.*

Patience breeds experience, experience hope, and hope cannot be confounded.

The paine of death is for sin, the paine of conscience for sin, but the paine of hell is eternall.

The paine of the eye is lust, the paine of the tongue liberty, and the paine of both repentance.

Misery is full of wretchednesse, fuller of disgrace, and fullest of guiltinesse.

He suffers double punishment, that hath his paine prolonged.

He finds helps in adversity, that sought them in prosperity.

The remembrance of pleasures past aggravates the paines that are present.

A fawning friend in prosperity will prove a bitter foe in adversity.

It is hard in prosperity to know whether our friends doe love us for our owne sakes, or for our goods, but adversity proves the disposition of mens minds.

He that lends to another in time of prosperity, shall never want helps himselfe in the time of adversity.

Ut secunda moderatè tulimus, sic non solum adversam, sed fuditus eversam fortunam fortiter ferre debemus.

Nullus dolor eſt quem non longinquitas temporis minuat atque molliat, Cicero.

Of Teares.

Defin. *Teares or ſorrow, is a griefe or heavineſſe for things which are done and paſt; they are the only friends to ſolitarineſſe, the enemies to company, and the heires to deſperation.*

TEares are no cures for diſtreſſe, neither doe preſent plaints eaſe a paſſed harme.

There is no ſowre but may be qualified with ſweet potions, nor any dolefull maladie, but may be allayed with ſome delightfull muſick.

Teares crave compaſſion, and ſubmiſſion deſerveth forgiveneſſe, *Greg.*

The violence of ſorrow is not at the firſt to be ſtriven withall, becauſe it is like a mighty beaſt, ſooner tamed with following, then overthrowne by withſtanding.

Woe makes the ſhorteſt time ſeeme long, *S. P. S.*

Women are moſt prone to teares, and have them ſooneſt at command, *Eurip.*

Sorrow bringeth forth teares, as a tree bringeth forth fruit.

That griefe is beſt digeſted, that brings not open ſhame.

Bury the dead, but weep not above one day, *Homer.*

We ſhall ſooner want teares then cauſe of mourning in this life, *Seneca.*

Sorrowes concealed, are more ſowre; and ſmothered

ſmothered griefes, if they burſt not out, will breake the heart.

The heart that is greatly grieved, takes his beſt comfort when he findes time to lament his loſſe.

Teares and ſighes declare the heart to bee greatly grieved.

A teare in the eye of a ſtrumpet, is like heat-drops in a bright Sun-ſhine, and as much to be pittied as the weeping of a Crocodile.

Of ſorrow and lamentation commeth watching and bleared eyes.

Teares are the badges of ſorrow, *Archim.*

Paſſion is a moſt cumberſome gueſt unto it ſelfe, *S. P. S.*

Deepe conceited ſorrowes are like to Sea-Ivie, which the older it is, the deeper root it hath.

Paſſions are like the arrowes of *Cupid*, which if they touch lightly, prove but toyes; but once piercing the skin, they prove deepe wounds.

Where the ſmalleſt ſhew of teares is, there is oft-times the greateſt effect of ſorrow.

Teares in many eaſe the grieved heart; for griefe is like to fire, the more it is covered, the more it rageth, *Plutarch.*

Shedding of teares is the eaſing of griefe.

Teares are the fruits of paſſion, the ſtrength of women, the ſignes of diſſimulation; the reconcilers of diſpleaſures, and the tokens of a broken heart.

Teares are the food of the ſoule.

There are in the eyes three ſorts of teares; the

the first of joy, which in old men shew their kindnesse; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath the teare in her eye, for then she intendeth either to sound thee, or to sift thee.

When griefe doth approach, if it be small, let us abide it, because it is easie to be borne; but if it be grievous, let us beare with it, because our glory shall be the greater.

Care not for sorrow, it will either dissolve, or be dissolved.

How miserable is that griefe which can utter nothing in torments! *Seneca.*

Men take a certaine pleasure in weeping, when they lament the losse of friends.

Solon having buried his son, did weepe very bitterly: to whom when one said, his teares were all in vaine; for that cause, quoth hee, I doe weepe the more, because I cannot profit with weeping.

Too much sadnesse in a man is as much to be condemned, as over-much boldnesse in a woman is to be despised, *Bias.*

Lepidus, by a long griefe conceived of the mis-behaviour of his wife, shortned his owne dayes.

To lament with teares the follies of our former life is profitable, but to grieve too much for worldly losses is a signe of foolishnesse.

Per lachrymas argumentum desiderii quærimus,

&

& dolorem non ſequimur, ſed oſtendimus; nemo enim ſibi triſtis eſt.

Curæ leves loquuntur, ingentes ſtupent, Seneca.

Of Neighbours.

Defin. *Neighbours are thoſe in whom we finde towards us the greateſt bonds of charity, and not, as it is vulgarly taken, them that live neere about us.*

THe greateſt love in us, next unto GOD, ought to be love towards our neighbours.

Whatſoever duties wee performe in kindneſſe towards our neighbours, we performe unto God.

Love is the firſt foundation of Marriage, and conjunction of neighbour-hood.

The end of a mans being is the glory of his Creatour, and the love of his Neighbour.

The love of neighbours appertaines mightily unto ſalvation.

Men are not borne for themſelves, but for their Countrey, Parents, and neighbors, *Cicero*.

All things on earth are created for men, and men created to worſhip God, and ayde one another.

Whoſoever will follow nature, muſt love his neighbour and maintaine ſociety.

Themiſtocles ſelling certaine land, made it be proclaimed, that it had a good neighbour, *Plutarch*.

No man may ſlander or lye for his profit, becauſe ſuch gaine is his neighbours indignity.

Duty and profit are two diſtinct things, and ſeparated

ſeparated, belonging to our neighbours and our ſelves.

We muſt eſteeme our neighbours love as dearely as the pureſt gold.

It is more praiſe-worthy to relieve one neighbour, then to kill many enemies.

We muſt frame all our actions to the glory of God, to the love of our neighbours, and the profit of our Common-wealth.

The tydings of a bad mans buriall comes never too ſoone to the eares of his neighbour.

The envie of a bad neighbour is worſe then the ſting of a Serpent.

He that lives alone lives in danger: ſociety avoides many perils, *Marc. Aurel.*

The love of our neighbours binds us from unlawfull actions againſt them.

Gold is proved in the furnace, and a neighbours love tryed in time of trouble.

That neighbour is to be well thought of, which is ready in good will to help according to his power.

A rolling ſtone never gathers moſſe, nor a fickle minded man love amongſt his honeſt neighbours.

The love of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

He is careleſſe and uncharitable, which will play at Cards whilſt his Neighbours houſe is burning.

Good turnes done to unthankfull neighbours, is like water poured into open ſieves.

Neceſſity ingendereth in a man war againſt himſelfe, and malice to hurt his neighbour.

Vt in re ruſtica, non ſatis eſt teipſum bonum eſſe colonum, ſed magni refert cujuſmodi habeas & vicinum; ſic in vita, non ſatis eſt ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus, Aliquid mali eſſe propter vicinum malum, Plato.

Proverbs.

Defin. *Proverbs are the only ſententious ſpeeches of authentique authors, or the uſuall phraſes beget by cuſtome.*

A Little ſtreame ſerveth to drive a light Mill.

A ſmall ſumme will ſerve to pay a ſhort reckoning.

A leane fee is a fit reward for a lazie Clerke.

A rowling ſtone gathers no moſſe.

All is not gold that gliſtereth.

Where is nought to be had, the King loſeth his right.

It is good to ſtrike the iron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no buſh.

Hunger is the beſt ſawce.

Sweet meat muſt have ſowre ſawce.

It is evill halting before a cripple.

Selfe doe, ſelfe have.

Harme watch, harme catch.

Too much of one thing is good for nothing.

Hot ſup hot ſwallow.

A ſcabbed ſheep will infect a whole flocke.

Like

Like master like man.

Looke not a given horse in the mouth.

When the belly is full, the bones are at rest.

He that reckoneth without his Host, must reckon twice.

A carrion kite will never be good hawke.

He robbeth *Peter* to pay *Paul*.

Too much familiarity breeds contempt.

Rome was not built in one day.

Better late thrive then never.

After death the Physitian.

After dinner mustard.

No fire without some smoake.

A fooles bolt is soone shot.

All covet all lose.

After a storme commeth a calme.

It is better to bow then breake.

Need makes the old wife to trot.

Death dealeth doubtfully.

More cost more worship.

It is an ill wind that blowes good to none.

Much coyne much care.

Much meat much maladie.

Much learning much sorrow.

Looke before thou leape.

Time and tide tarrieth for no man.

Like lips like lettuce.

Many things chance betweene the cup and the lip.

What is bred in the bone will never out of the flesh.

Every man for himselfe, and God for us all.

Bare words are no lawfull bargaine.

It is good sleeping in a whole skinne.

The

The end trieth all.

In little medling lyeth much reſt.

Wake not a ſleeping Lion.

The veſſell will ſavour of the firſt liquor.

One ſwallow brings not a ſummer.

White ſilver dies black lines.

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to bee given to the eyes than to the eares.

Where many words are ſpoken, truth is held in ſuſpition, *Stobæus.*

He that goeth a borrowing goeth a ſorrowing.

A friend in the Court is better than money in thy purſe.

He gives twice that giveth quickly.

He that ſpareth to ſpeake ſpareth to ſpeed.

Service willingly offered is commonly refuſed and ſuſpected.

A mans owne manners doe ſhape him either good or bad fortunes.

A neere friend is better then a farre dwelling kinſman.

Diſcipulus prioris poſterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defin. *Sentences are the pithie and ſweet flowers of wit, compiled in a ready & deliberate brain, and uttered in ſhort and elegant Phraſes.*

HE that deſireth to make a good market of his wares, muſt watch opportunity to open his ſhop.

Where

Where the foundation is weake, the frame tottereth; and where the root is not deepe, the tree falleth.

Where the knot is looſe the ſtring ſlippeth, and where the water is ſhallow, no veſſell will ride.

Where ſundry flies bite, the gall is great; and where every hand fleeceth, the ſheepe goeth naked, *Demoſt.*

He that talketh much and doth little, is like unto him that ſailes with a ſide-winde, and is borne with the tide to a wrong ſhore.

Eagles flie alone, and they are but ſheepe that alwayes flock together.

The meane man muſt labour to ſerve the mighty, and the mighty muſt ſtudy to defend the meane.

Standing pooles gather filth, and flowing Rivers are alwayes ſweet.

He that bites of every weed to ſearch out the nature, may light upon poyſon; and hee that loves to be ſifting of every Cloud, may be ſmitten with a thunder-ſtroake.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deepe.

Depth of wiſedome, height of courage, and largeneſſe of magnificence get admiration.

Truth of word, meekneſſe, courteſie, mercy and liberality ſtirre up affection.

There is no man ſuddainly excellent good, or extremely evill, but growes either as hee holds himſelfe up in vertue, or lets himſelfe ſlide to vice.

Cunning

Cunning to keepe is no leſſe commendable then courage to command.

The Court of affection is held by the racking ſteward repentance, *S.P.S.*

As life without learning is unpleaſant, ſo learning without wiſdome is unprofitable.

He properly may be called a man, that in his behaviour governeth himſelfe like a man, that is to ſay, conformable unto ſuch things as reaſon willeth, and not as the motions of ſenſualitie willeth.

Examples of the dead that were good, doe profit men more to live well, then the counſel of the wicked that be living, which doth interre and bury thoſe that are now alive.

Farre better it is to be a tenant of liberty, than a landlord of thrall.

He that makes himſelfe a ſheepe ſhall bee eaten of the wolfe.

He that loſeth favour on land to ſeeke fortune at ſea is like him that ſtared ſo long at a ſtarre that he fell into a ditch.

Small helpes joyned together wax ſtronger.

He is unworthy to be a maſter over others, that cannot maſter himſelfe, *Pho.*

A Maſter ought not to be knowne by the houſe, but the houſe by the maſter.

A buſie tongue makes the minde repent at leiſure.

By repentance wee are drawne to mercy, without whoſe wings we cannot flye from vengeance.

Where the demand is a jeſt, the fitteſt anſwere is a ſcoffe, *Archim.*

When

When Dogges fall a snarling, Serpents a hissing, and women a weeping, the first means to bite, the second to sting, and the third to deceive.

A subtle Wolfe will never hunt too neare his owne den.

Such as be borne deafe or blinde, have commonly their inward powers the more perfect.

He that helpeth an evill man, hurteth him that is good, *Crates.*

When that thing cannot be done that thou wouldest, then seeke to compasse that which thou knowest may be brought to passe.

Contempt is a thing intolerable, forasmuch as no man can thinke himselfe so vile that he ought to be despised.

Suddaine motions and inforcements of the minde, doe often breake out either for great good, or great evill, *Homer.*

Many men labour to deliver themselves from contempt, but more studie to be revenged thereof.

It is the corrupting of the good to keepe company with the evill, *Greg.*

The eye can never offend, if the mind would rule the eye.

Where there is division there is confusion, *Solon.*

That person is not worthy to live, that taketh not care how to live well.

Negligence in private causes is very dangerous.

Solitarinesse is the sly enemy that doth most separate a man from doing well, *S.P.S.*

He that mindeth to conquer must be careful.

Money

Money borrowed upon usury bringeth misery; although for a time it seeme pleasant.

For a short pleasure long repentance is the hire, *Xenocrá.*

Private losses may bee holpen by publike paines.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth Kingdomes.

The kinde of contemplation that tends to solitarinesse, is but a glorious title to idlenesse.

Liking is not alwayes the child of beauty.

Jealousie is the harbinger of disdaine.

All is but lip-wisdome that wants experience.

Who will resist love, must either have no wit, or put out his eyes.

Love is to a yeelding heart a King, but to a resisting, a Tyrant, *S. P. S.*

Feare is the onely knot that knitteth a Tyrants people to him, which once being untied by a greater force, they all scatter from him like so many birds whose Cages are broken, *S. P. S.*

Ambition and love can abide no lingering.

No thraldome to the inward bondage.

The right conceit of yong men, is, that they thinke they then speake wisely, when they cannot understand themselves.

He that will needs stir affections in others, must first shew the same passion himselfe.

Things lost by negligence, must be recovered by diligence.

As

As rewards are neceſſarie for well-doers, ſo chaſtiſements are meet for offenders.

Vertue, like the cleere heaven, is without clouds, *S. P. S.*

Hee that will blame another, muſt firſt bee blameleſſe himſelfe, eſpecially in the matter that he blameth another for.

Suſpition breedeth care, and the effects of cruelty ſtir up a new cauſe of ſuſpition.

It is beſt dealing with an enemie when he is at the weakeſt, *Aurel.*

The better ſort eſchew evill for ſhame; but the common people for feare of puniſhment.

Lawes not executed are of no value, and as good not made as not practiſed.

Things that are wrongfully gotten have no certaine aſſurance.

Not as men would, but as men may, and as the nature of things doe require, ſo ſhould they deale.

Where flatterers beare rule, things come to ruine, *Pompeius.*

Such is the man and his manners, as his delight and ſtudie is.

By diligence and paines taking all may be amended that is amiſſe.

When things are in extremity, it is good to be of good cheere, and rather indeavour to amend them, then cowardly to faint and deſpaire of all.

They that truſt much to their friends, know not how ſhortly teares be dried up.

God and Nature doe ſet all things to ſale for labour.

Great

Great is the value of order and foresight to governe things well.

Man can better suffer to be denyed, then to be deceived.

Lingering is most lothsome, when necessity requireth haste, *Quint.*

The carefulnesse of the wicked, causeth the godly to looke about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering newes doe never good to any State.

It is better to fight with an enemy at his owne home, then for him to fight with us in our Countrey.

Private wel-fare is not to be perferred before Common-weale.

Wise men being wronged are to bee feared of the wrong-doers.

Careleſſe men are ever most nigh unto their owne harme.

Faire promises make fooles faine, and flatterers seeke by discrediting others to benefit themselves.

Good men sometimes are in greater danger for saying the truth, then evill men for speaking falsely, *Plaut.*

Of one inconvenience oftentimes suffered, many mischiefs commonly follow.

Forbearance of speech is most dangerous, when necessity requireth to speake.

A bold speech upon a good cause deserveth favour.

Sleep and food are enemies to the mourning, which passion perswadeth to be reasonable, *S.P.S.*

Often ſuſpecting of others, commeth of ſecret condemning our ſelves.

Advancement is the moſt mortall offence to envie.

Through diligence and care things may be redreſſed, which were by ſloth and negligence forborne, *Aurel.*

He doth wrong that giveth cauſe of warre, not he that ſeeketh the redreſſe of wrong.

The leſſe one feareth his enemie, the nigher he is to his owne harme.

It is better to begin warre, then to abide warre.

Such as are careleſſe in their owne cauſes, hardly can be carefull about other mens affaires, *Thales.*

Corrupt officers never want matter to ſatisfie their corrupt mindes.

It is folly to refuſe the ayde of a ſtranger, when we may have it, and are in need thereof.

Theſe three chiefe points are neceſſarily belonging to a Counſeller, to be bold, plaine, and faithfull.

That City is of no value, the which is not of ability enough to puniſh wrong-doers, neither is that Common-weale any thing worth at all, where pardon and interceſſion prevaile againſt Lawes.

The mind of man is his guide in all things, and the ſame is only to bee inſtructed and trained up with knowledge and learning.

To know well and to doe well, are the two points belonging to vertue, *Origen.*

Vertue is praiſed of many men, but very few deſire to follow her effectually.

Honour

Honour got by vertue hath perpetuall assurance, *Cicero.*

That man cannot long endure labour, which wanteth his naturall kinde of rest.

The minde of man is man himselfe, and needeth continuall teaching.

Though that all new chances cause presently new thoughts, yet thereby we attaine more stedfastnesse against mishaps to come.

After the unlawfull getting of a covetous father, followeth the riotous spending of a prodigall sonne.

Ita vivendum est cum hominibus, tanquam Deus videat; ita loquendum, tanquam Deus audiat.

Omnia præclara rara, nec quidquam difficilius quam reperire quod sit omni ex parte in suo genere perfectum.

Of Similitudes.

Defin. *Similitudes or likenesses, are the Images or Pictures of the things to which they are compared, lively explaining one thing in a farre different object.*

AS that member is nothing profitable, but rather hurtfull to the bodie, which by corruption is lame and unperfect: so that subject whose minde is drawne into sundry practices of discord, working the disquiet of a common peace and tranquility, may be justly cut off, as an unprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authority of the Magistrate, so are the good

conditions of the Rulers, the beſt ſtay and ſtrongeſt defence of inferiours, *Plut.*

As he is not fortunate which is poore and deformed, ſo they are not to bee accounted happy, which are only rich and beautifull.

As plants meaſurably watred grow the better, but being watred too much are drowned and die; ſo the minde with moderate labour is refreſhed, but with over-much it is utterly dulled, *Eraſ.*

As any thing, be it never ſo eaſie, is hard to the idle; ſo any thing, bee it never ſo hard, is eaſie to the wit well employed, *Ennius.*

As a Ship having a ſure Anchor may lye ſafe in any place, ſo the minde that is ruled by perfect reaſon is quiet every where.

As that fire ſmoaketh not much which flameth at the firſt blowing, ſo the glory that brightly ſhineth at the firſt, is not greatly envied at; but that which is long in getting is alwayes prevented by envie.

As the man that drinketh poyſon deſtroyeth himſelfe therewith, ſo he that admitteth a friend ere he perfectly know him, may hurt himſelfe by too much truſting him.

As the perfect gold, which is of a pure ſubſtance, ſooner receiveth any forme then the ſturdie ſteele, which is groſſe and maſſie metall; ſo womens effeminate mindes are more ſubject to affection, and are ſooner fettered with the ſnare of fancy, then the hard hearts of men.

As golden pillars doe ſhine upon the ſockets

kets of ſilver, ſo doth a faire face with a vertuous minde, *Perian.*

Like as a good Muſician, having any key or ſtring of his inſtrument out of tune, doth not immediately cut it off, and caſt it away, but either with ſtraining it higher, or ſlaking it downe lower by little and little cauſeth it to agree; ſo ſhould Rulers rather reforme tranſgreſſions by ſmall corrections, then ſeeke to caſt them away for every treſpaſſe.

As *Apollidorus* was wont to ſay of *Chryſippus* bookes, that if other mens ſentences were left out, the pages would bee voyd: ſo may wee ſpeake of brokers; for if other men enjoyed their goods, their ware-houſes would be quickly empty.

As the ſtrong bitterneſſe of the Alloe tree taketh away the ſweetneſſe of the ſweeteſt honey, ſo evill workes deſtroy and take away the praiſe of good deeds.

As a veſſell is knowne by the ſound, whether it be whole or broken; ſo are men proved by their ſpeech, whether they be wiſe or fooliſh, *Demoſt.*

As wine in *Platoes* opinion is the daughter of verity, ſo love in *Iambicus* cenſure is the fruit of idleneſſe.

As in feaſts hunger is the beſt ſawce, ſo of Gueſts mirth is the beſt welcome.

As the occurrence of many things bringeth much trouble, ſo the conſiderations thereof procureth experience.

Like as a battered or crazed ſhip, by drinking in of water, not only drowneth her ſelfe, but all thoſe that are in her; ſo a Ruler, by

uſing viciouſneſſe, deſtroyeth not himſelfe alone, but all others beſides that are under his government.

As ignorant Governours bring their Country into many inconveniences, ſo ſuch as are divelliſhly politicke utterly overthrow the State.

As truth is the centre of Religion, ſo contrary opinions founded on evill examples, are the corruptions of the world, and the bringers in of Atheiſme.

As it becommeth ſubjects to be obedient to their Soveraigne, ſo it behoveth that the King be carefull for the commodity of his Common-weale, *Sigiſ.*

As there is no deliberation good that hangeth on delay, ſo no counſell is profitable that is followed unadviſedly.

As the Kingdome is moſt ſtrong where obedience is moſt nouriſhed, ſo the State is moſt dangerous, where the ſouldier is moſt negligently regarded.

As no Phyſitian is reputed good, that healeth others, and cannot heale himſelfe; ſo is he no good Magiſtrate, that commandeth others to avoid vices, and will not ſhun evill himſelfe, *Marc. Aurel.*

As the greene leaves outwardly ſhew that the Tree is not dry inwardly, ſo the good workes openly teſtifie the zeale of the heart inwardly, *Eraſ.*

Like as a governour of a ſhip is not choſen for his riches, but for his knowledge, ſo ſhould the chiefe Magiſtrate in every city be choſen rather for his wiſdome and godly zeale, then

for

for his wealth and great poſſeſſions.

As the goodneſſe of wiſe men continually amendeth, ſo the malice of fooles evermore increaſeth, *Pythag.*

As they which cannot ſuffer the light of a candle, can much worſe abide the brightneſſe of the Sunne; ſo they that are troubled with ſmall triſles, would be more amazed in weighty matters.

As fire caſt into the water is quickly quenched, ſo a falſe accuſation againſt an honeſt life is ſoone extinguiſhed.

As the Canker eateth and deſtroyeth iron, ſo doth envie eate and conſume the hearts of the envious.

As the ſavour of ſtinking carrion is noyſome to them that ſmell it, ſo is the ſpeech of fooles tedious to wiſe men that heare it, *Solon.*

As the wicked and malicious perſon is moſt hardy to commit greateſt crimes; ſo is hee moſt cruell and ready, wickedly to give ſentence againſt another for the ſame offence.

As men eat divers things by morſels, which if they ſhould eate whole would choak them, ſo by divers dayes we ſuffer troubles, which if they ſhould all come together, they would make an end of us in one day.

As ſinne is naturall, and the chaſtiſement voluntary, ſo ought the rigour of juſtice to be temperate, ſo that the miniſters thereof ſhould rather ſhew compaſſion then vengeance; whereby the treſpaſſers ſhould take occaſion to amend their ſinnes paſt, and not to revenge the injury preſent, *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet nevertheleſſe, the ſtones oft-times remaine hot and burning; ſo the fleſh, though it be chaſtiſed with hot and dry maladies, or conſumed by many yeares in travaile, yet concupiſcence abideth ſtill in the bones, *Antiſt.*

As after great ſtormes the ayre is cleere, ſo after the flouds of repentant teares the conſcience is at quiet.

As darnell ſpringeth up among good wheat, and nettles among roſes, even ſo envie groweth up among vertues, *Theom.*

As the leaves of a booke which is ſeldome uſed will cleave faſt together, even ſo the memory waxeth dull, if it bee not oft quickened.

Like as an adamant draweth by little and little the heavie iron, untill at laſt it be joyned with it; ſo vertue and wiſedome draw mens mindes to the practice thereof.

As a veſſell cannot be knowne whether it be whole or broken, untill it hath liquor in it, ſo can no man be knowne what he is, before he be in authority.

As it is great fooliſhneſſe to forſake the cleere fountains, and to drinke puddle water; ſo it is great folly to leave the ſweet doctrine of the Evangeliſts, and to ſtudy the dreames of mens imaginations.

As ſight is in the eye, ſo is the minde in the ſoule, *Sopho.*

As deſire is glad to embrace the firſt ſhew of comfort, ſo is deſire deſirous of perfect aſſurance, *S.P.S.*

Vt ad cursum Equus, ad arandum Bos, ad indagandum Canis: Sic homo ad duas res, intelligendum, & agendum, natus est, quasi immortalis Deus, Cicero.

Vt ager, quamvis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is a viotous excesse, either in Apparell or other ornament; it is also a part of pride, and contrary to decency & comelinesse.*

EXcesse of bravery, brings a man of much wealth quickly to poverty.

Pride joyned with many vertues, choakes them all.

They that rather delight to decke their bodies then their soules, seeme men rather created for their bodies then their soules.

Excesse in vanity hath never end.

Theft or violent death ever waiteth at the heeles of excesse.

They never can be carefull to keep a meane in husbanding another mans wealth, which are careless in bestowing their owne substance upon excesse.

To spend much beyond power, and hope much upon promises, makes many men beggers which were left wealthy.

He that employeth his substance in bravery, shall quickly bring his estate to beggery.

The cause why bravery is so much esteemed, is the respect the world taketh of the outward apparance, & neglect of the inward excellence.

There are three things that coſt dearely, and conſume quickly, a faire woman that is unchaſte, a rich Garment that hath many cuts, and a wealthy ſtock on an ill husband.

A foole cloathed in a gay garment, if he get any courteſie, may thank his weed and not his wit, *Archim.*

As the weed cannot be eſteemed precious, for the faire flowre which it beareth, ſo ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be overthrowne with winde, Apparell conſumed with Moths; what folly is it then for men to delight in that which the light winde can waſte, and the ſmall worme deſtroy?

He that waſteth his wealth to follow every faſhion, and hateth his ſubſtance to maintaine his bravery, may be counted the Mercers friend, the Taylers foole, and his owne foe, *Bias.*

Rich clothes are beggers weeds to a diſcontented minde.

Bravery of Apparell is nothing worth if the minde be miſerable.

Deſire of that we cannot get, torments us, hope of that we may have, comforts us, and the bravery of that we poſſeſſe, makes us become proud.

As Oyle being caſt upon the fire, quencheth not the flame, ſo bravery beſtowed upon the body, never humbleth the Soule.

As it is no wiſdome, in admiring the Scabbard to deſpiſe the blade; ſo it is meere folly, to praiſe a man for his bravery, and diſcommend

mend him for his decency.

Raine can never cause the Corne to bring forth any fruit, which is sowne upon hard stones, nor speech cannot perswade a proud man to become an enemy to brave apparell.

Gorgeous garments are marks of Pride, and nets of riotousnesse.

As a man would judge one to bee ill at ease, that weareth a plaister upon his face, or one that hath been scourged, to be punished by the Law; so doth painting betoken a diseased soule, marked with Adultery.

Woe to that Beauty which sleepeth not with the face, *Horace.*

If by the Civill Law the childe may have an action of the case, against him which shall deface the portrait of his Father; we will imagine how much it displeaseth God, if by artificiall painting we seeke to correct his workemanship.

Painting hastens wrinckles before old age come, *Chrys.*

Those which are curious in decking of the body, despise the care of their soule.

All kind of painting, artificiall garnishing, and colouring of haire, was forbidden among the Spartans.

Splendida sit nolo, sordida volo cutis.
Sint procul à nobis juvenes ut fœmina compti.

Of Boasting.

Defin. *Boasting is a part of pride, wherein a man seeketh to extoll himselfe vaine-gloriously beyond*

yond his deserving, or the repute of the world of any action done.

A Dogge that barketh much will bite but little, and the man that useth to make great promises, will yeeld but small performance in the end.

Good wits are often hindered by sha[illegible]e'tnesse, and perverse conceits are bolstned by impudency.

Many mens threatnings be more fearfull in hearing, then hurtfull in effect.

He boasteth in vaine of his great Linage, that having no goodnesse in himselfe, seeketh to be esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There be many which can boast of battails, that never fought in the fields.

Where the matter it selfe bringeth credit, a man for his glosse deserveth small commendation.

Great boast giveth leaft courage, and many words are signes of small wit.

Arrogancy is alwaies accompanied with Folly, Audacity, Rashnesse, Insolency, and Solitarinesse, *Plato.*

A boasting tongue is a manifest signe of a cowardly heart, *Bias.*

Crassus boasting of his mightie Armie, was prettily answered, It is not their multitude which follow thee, but thy courage in leading them which shall make thee famous.

No

No man may truly bragge of what he hath, ſith what he hath may be loſt, *Eur.*

Tullie gloried in that he had amplyfied the Latine tongue.

The world can boaſt of nothing but vanity, neither can vanity brag of any thing more then the end.

He that boaſteth himſelfe to know every thing, is moſt ignorant; and he that preſumeth to know nothing is wiſe, *Plato.*

Boaſt is but the ſcumme of thought, vanishing with fading pleaſure, and entertained by fooliſh objects.

Great threatnings are like big winds, they bluſter ſore, but they end ſoone.

It is fooliſh boaſt, whereby men make manifeſt their owne ignorance.

Where good wine is there needs no Garland, and where vertues are there needs no commendation.

Of few words, enſue many effects; of much boaſting, ſmall beliefes.

Thoſe that boaſt moſt, faile moſt, for deeds are ſilent.

To fill thy mouth with boaſting, is to fill thy name with ſlander.

It is better to be ſilent, than to bragge or to boaſt vaine-glorioufly, any thing in our owne commendations.

Vanam gloriam ſemper ſequitur infamia, & qui inſolenter utitur gloriâ, incidit in ignominiam.

Phidias *ſui ſimilem ſpeciem incluſit in clypeo* Minervæ, *cum inſcribere liceret.*

Of

Of Nature.

Defin. *Nature is that ſpirit or divine reaſon, which is the efficient cauſe of naturall works, and the preſerving cauſe of thoſe things that have being through the onely power of the heavenly Word, which is the work-maker of nature, and of the whole world: and hath infuſed into every thing a lively vertue and ſtrength, whereby it encreaſeth, and preſerveth it ſelfe by a naturall faculty.*

NAture in deſpight of time will frowne at abuſe.

Nature hath a certaine predominant power over the minde of man.

The man that liveth obedient to nature, can never hurt himſelfe thereby.

Actions wrought againſt Nature; reape deſpight; and thoughts above Nature, diſdaine.

As Art is a help to Nature, ſo is Experience the triall and perfection of Art.

As nature hath given beauty, and vertue given courage, ſo nature yeeldeth death, and vertue yeeldeth Honour.

Nature is above art in the ignorant, and vertue is eſteemed above all things of the wiſe.

It is hard to ſtraighten that by art, which is made crooked by nature, *Peri.*

Nature is pleaſed in the Eye, Reaſon in the minde, but Vertue in both.

Conſider what Nature requires, and not how much affection deſires.

Nature

Nature guideth beasts, but reason ruleth the hearts of men.

Such as live according to nature, are never poore, and according to the opinion of men, they are never rich: because nature contenteth her selfe, and Opinion doth infinitely covet.

Philip, King *Alexanders* Father, falling upon the sands, and seeing there the mark and print of his body, said; How little a plot of ground is nature content with, and yet we covet the whole world.

The God, which is God of nature, doth never teach unnaturalnesse, *S. P. S.*

Nature is higher prized then Wealth, and the love of Parents ought to be more precious then dignity.

Fire cannot be hid in straw, nor the nature of man so concealed, but at the last it will have his course.

In nature nothing is superfluous. *Arist.*

Where nature is vitious, by learning it is amended, and where it is vertuous, by skill it is augmented.

There is no greater bond then duty, nor straighter law then nature, and where nature inforceth obedience, there to resist, is to strive against God, *Lactan.*

Liberall Sciences are most meet for liberall men, and good Arts for good natures.

Nature without learning and good bringing up, is a blind guide; Learning without nature, wanteth much, and use without the two former is unprofitable.

Nature being alwayes in a perpetuall motion,

tion, desireth to be driven to the better part, or else she suffereth her selfe to be weighed down as a ballance to the worser.

Nature is our best guide, whom if we follow, we shall never goe astray, *Arist.*

Nature friendly sheweth us by many signes what she would, what she seeketh, and what she desireth; but man by some strange meane waxeth deafe, and will not heare what she gently counselleth.

Nature is a certain strength and power, put into things created by God, who giveth to each thing that which belongeth unto it.

Quod satiare potest dives natura ministrat,
Quod docet infrænis gloria, sine caret.

Hoc generi hominum à natura datum, ut qua in familia laus aliqua fortè floruerit, hanc ferè qui sunt ejus stirpis (quod sermo hominum ad memoriam patrum virtute celebratur) cupidissimè persequuntur.

Of Life.

Defin. *Life, which we commonly call the breath of this world, is a perpetuall battell, and a sharp skirmish, wherein we are one while hurt with envie, another while with ambition, and by and by with some other vice, beside the sudden onsets given upon our bodies by a thousand sorts of diseases, and stouds of adversities upon our spirits.*

LIfe is a pilgrimage, a shadow of joy, a glasse of infirmity, and the perfect pathway to death.

All

All mortall men ſuffer corruption in their ſoules through vice; and in their bodies through wormes.

It is a miſerable life where friends are feared, and enemies nothing miſtruſted.

It it better not to live, then not to know how to live, *Saluſt.*

It is hard for a man to live well, but very eaſie to die ill.

If a good man deſire to live, it is for the great deſire he hath to doe good; but if the evill deſire to live, it is for that they would abuſe the world longer.

The children of vanity call no time good, but that wherein they have according to their owne deſire, and doe nothing but follow their owne filthy luſts.

Mans life is like lightning, which is but a flaſh, and the longeſt date of yeeres but a ravens blaze.

Men can neither inlarge their lives as they deſire, nor ſhun that death which they abhor, *Menan.*

A deteſtable life removeth all merit of honourable buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue, *Guevara.*

The man that deſireth life, and feareth death, ought carefully to governe his tongue.

Life is ſhort, yet ſweet, *Eurip.*

Life to a wretched man is long, but to him that is happy, very ſhort, *Menan.*

Mans life is a warfare, *Seneca.*

The

The mortall life which we enjoy, is the hope of life immortall, *Aug.*

An undefiled life is the reward of age, *Aug.*

No man is so old, but thinketh he may yet live another yeere, *Hierom.*

The breath that maintaineth life endeth it.

A good life is the readiest way to a good name, *Aurel.*

Better it is to be carefull to live well then desirous to live long.

A long life hath commonly long cares annexed with it.

Most men in these dayes will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fooles when they hate their life, will yet desire to live, for the feare which they have of death, *Crates.*

Mans life is lent him for a time, and hee that gave it, may justly demand it when hee will.

They live very ill, who alwayes thinke to live.

To a man in misery life seemeth too long, but to a worldly minded man living at pleasure life seemeth too short, *Chilo.*

What a shame is it for men to complaine upon God for the shortnes of their life, when as they themselves, as short as it is, doe through riot, malice, murthers, care and wars, make it much shorter, both in themselves and others, *Theophrastus.*

——— *hoc est*
Vivere bis, vitâ posse priore frui.

Est

Eſt noſtra vino vita quàm ſimillima
Acteſcit, eſt quam reliqua parva portio.

Of the Soule.

Defin. *The ſoule is a created ſubſtance, inviſible, incorporall, immortall, reſembling the image of her Creatour, a Spirit that giveth life to the body, whereunto it is joyned: a nature alwaies moving it ſelf, capable of reaſon and the knowledge of God, to love him, as being meet to be united to him through love to eternall felicitie.*

THe greateſt thing that may be ſaid to bee contained in a little roome, is the ſoule in a mans body, *Plato.*

An holy and undefiled Soule is like Heaven, having for her Sunne, underſtanding, and the zeale of Juſtice and Charitie; for the Moone, Faith; and Vertues for the Starres.

Every ſoule is either the Spouſe of Chriſt, or the adultereſſe of the divell, *Chryſ.*

The minde is the eye of the ſoule, *Plat.*

The ſoule is cõpounded of Underſtanding, Knowledge, and Senſe; from which all Sciences and Arts proceed, and from theſe ſhee is called reaſonable.

The Soule is divided into two parts, the one Spirituall or Intelligible, where the diſcourſe of reaſon is; the other brutiſh, which is the ſenſuall will of it ſelfe, wandring where all motions contrary to reaſon reſt, and delighting only to dwell where evill deſires doe inhabit.

The

The actions of the ſoule, are will, judgement, ſenſe, conceiving, thought, ſpirit, imagination, memory, and underſtanding.

The incomparable beauty of the ſoule, is Prudence, Temperance, Fortitude, and Juſtice.

All the felicity of man, as well preſent as to come, dependeth on the ſoule, *Clem.*

The ſoule is the organ and inſtrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and Nature.

The ſweeteſt reſt and harbour for the ſoule, is a conſcience uncorrupted.

The ſoule payeth well for hire in the body, conſidering what ſhe there ſuffereth.

The ſoule of the juſt man is the ſeate of wiſedome, *Aug.*

The body is the ſepulchre of a dead ſoule.

The ſoule is the breathing of God, *Ambr.*

If the ſoule be good the ſtroake of death cannot hurt thee, for thy ſpirit ſhall live bleſſedly in heaven, *Baſil.*

As they that have healthfull bodies eaſily endure both cold and heat, ſo they that have a ſtayed and ſetled ſoule, have the dominion over anger, griefe, joy, and all other their affections, *Plato.*

It is not death that deſtroyeth the ſoule, but a bad life.

A ſound ſoule correcteth the naughtineſſe of the body.

All mens ſoules are immortall, but the ſoules of the righteous are immortall and divine, *Socrates.*

It is good to have a regard to the health of the minde, that the body thereby may be preserved from danger.

The diseases of the body are easie to be cured, but for the malady of the minde no medicine can be found.

The pleasure of the minde excelleth the pleasures of the body.

By what other name canst thou call the soule, then God dwelling in a mans body?

It is as great charity to edifie the soule, as sustaine the body, *Bern.*

The nobility of the soule is alwayes to bee thought upon.

The soule in the flesh, is as amongst thorns, *Bernard.*

The soule is the naturall perfection of the body, *Aurel.*

The body considereth nothing but what is present, the minde conceiveth what is past and what is to come.

The soule of man is an incorruptible substance, apt to receive either joy or paine, both here and elsewhere, *Solon.*

While the soule is in the company of good people it is in joy, but when it is among evill men, it is in sorrow and heavinesse.

As the body is an instrument of the soule, so is the soule an instrument of God.

The body was made for the soule, and not the soule for the body.

Looke how much the soule is better then the body, so much more grievous are the diseases of the soule then the griefes of the body, *Diogenes.*

By

By the justice of God the soule must needs be immortall, and therefore no man ought to neglect it, for though the body die, yet the soule dieth not.

The delights of the soule are to know her maker, to consider the works of heaven, and to know her owne state and being.

Tres vitales spiritus creavit Omnipotens: unum qui carne non tegitur: alium, qui carne tegitur, sed non cum carne moritur: alium, qui carne tegitur, & cum carne moritur: primus Angelorum, secundus hominum, tertius brutorum est.

Of the Senses.

Defin. *Senses are the powers of the soule and body: in number five; Seeing, Hearing, Smelling, Tasting, and Touching.*

Of Seeing.

Tullie would never leave, untill the Eye, the Eare, the Mouth, and every sense of his Auditors were full.

The Eyes were given to men, to bee as it were their watch-towers and sentinels, the guiders and leaders of the body.

Of more validity is the sight of one eye, then the attention of ten eares; for in that a man seeth his assurance, and that he heareth may be an errour.

The sight, the affections, and the hands, are instruments to gather bribes.

What can saying make them beleeve, whom seeing cannot perswade? *S. P. S.*

A wanton eye is a meſſenger of an unchaſte heart, *Auguſt.*

Marcus Varro was ſirnamed *Strabo*, for his quicke ſight, that from *Lilibeum*, a Province in *Sicilia*, he could tell the number of the ſaile of ſhips which came out of the Haven of *Carthage.*

He that is borne blinde, is wiſer then the deafe or dumbe, *Ariſtotle.*

Blindneſſe it ſelfe commends the excellency of ſight. *Auguſt.*

The Eye is the moſt precious part of the body, and therefore it is ſaid, I will keepe thee as the apple of mine eye.

The eyes are the windowes of the body, or rather of the ſoule, which is lodged in it.

The ſight is the chiefeſt ſenſe, and the firſt miſtreſſe that provoketh men forward, to the ſtudy and ſearching of knowledge and Wiſedome.

By hearing, not ſeeing, we come to the knowledge of truth.

Hearing is the preparation of the ſight, *Bernard.*

That which the eye ſeeth, the heart is often grieved at.

The ſenſe of the eyes anſwereth to the element of fire.

Man onely of all creature ſeeth, and contemplateth at once.

Nihil eſt difficilius quàm à conſuetudine oculorum mentis aciem abducere.

Totius hominis debilitas eſt oculos perdidiſſe.

Hearing

Hearing.

THe eare tryeth the words, as the mouth taſteth meat.

To whomſoever at the firſt the ſenſe of hearing is denied, to them the uſe of the tongue ſhall never be granted.

As a ſtone caſt into the water maketh many rounds, ſo a ſound which is begotten in the ayre hath his circles, which are multiplied untill they come to the eare, *Ariſtotle.*

The eares of a man, and the eares of an Ape, are not to be moved.

Plinie writeth a wonderfull example of the ſenſe of Hearing; that the battle which was fought at Sybaris, the ſame was heard at Olympia, the places being above five hundred miles diſtant.

The ſenſe of hearing is anſwerable to the element the ayre.

Qui audiunt, audita dicunt; qui vident, planè ſciunt.

Auris prima mortis janua, prima operiatur & vita, Bernardus.

Smelling.

THe ſenſe of ſmelling is meerly conjoyned with the ſenſe of taſting.

The ſenſe of ſmelling is not onely for pleaſure but profit.

Albeit every thing that ſmelleth well hath not alwayes a good taſte; yet whatſoever a man findeth good to his taſte, the ſame hath alſo

also a good smell; and that which is found to have an ill relish, the same hath also a bad smell.

Sweet smels are good to comfort the spirits of the head, which are subtill and pure; and stinking savours are very hurtfull for the same.

The sense of smelling agreeth with the ayre and fire; because smels are stirred up by heate, as smoake by fire; which afterward by meanes of the ayre are carried to the sense of smelling.

Non bene olet, qui bene semper olet.
Odorem morum fama dijudicat colore conscientiæ, Bernardus.

Tasting.

THe sense of Taste, is that sense whereby the mouth judgeth of all kindes of taste.

He that hath not tasted the things that are bitter, is not worthy to taste the things which are sweet.

The judgement of taste is very necessary for mans life, and especially for the nourishment of all living creatures, because all things which earth bringeth forth, are not good for them.

This sense of Tasting answereth to the Element of ayre.

Intellectus saporum est cæteris in prima lingua, homini in palato.

THe ſenſe of Touching anſwereth the Element of the earth; to the end it might agree better with thoſe things that are to be felt thereby.

The vigour and ſenſe thereof ought to bee cloſe together, and throughout, and ſuch as takes more faſt and ſurer hold than any of the reſt.

The ſenſe of Touching, although it bee the laſt, yet is the ground of all the reſt, *Ariſtotle.*

One may live without ſight, hearing, and ſmelling, but not without feeling.

Senſuum ita clara judicia & certa ſunt, ut ſi optio naturæ noſtræ detur, & ab ea Deus aliquis requirat, Contentane ſit ſuis integris incorruptiſque ſenſibus, an poſtulet melius aliquid? non videam quod quærat amplius, Cicero.

Nos Aper auditu, Linx viſu, Simia guſtu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defin. *Our children are the naturall and true iſſues of our ſoule, of the ſame mold and temperance, begot by the worke of nature, and made by the power of the Almighty.*

CHildren are a bleſſing of God, beſtowed upon man for his comfort.

Children according to their bringing up, prove

prove either great joy or great griefe to their Parents.

He is happie that is happie in his children.

When we behold our children, we see a new light, *Theocritus.*

A good sonne is a good Citizen, *Stob.*

That child is not bound in dutie to his parents, of whom he never learned any vertuous instruction.

Whatsoever good instructions children learne in their youth, the same they retaine in their age.

The wicked example of a father, is a great provocation of the son to sin.

Nothing is better to bee commended in a Father, than the teaching of his children by good example, as much as by godly admonition.

Children by their lascivious and ungodly education, grow in time to bee persons most monstrous and filthie in conversation of living.

The fault is to be imputed unto the parents, if children for want of good bringing up fall to any unhoneſt kinde of life.

As those men which bring up horses, will first teach them to follow the bridle; so they that instruct children, ought first to cause them to give eare to that which is spoken.

Men ought to teach their children liberall Sciences, not because those Sciences may give any Vertue, but because their mindes by them are made apt to receive any vertue, *Seneca.*

Those Children which are suffered either

to eate much, or sleep much, be commonly dull-witted, and unapt to learne.

As waxe is ready and pliant to receive any kinde of figure or print; so is a young child apt to receive any kinde of learning.

The childe that hath his minde more constant than his yeeres, yeelds many hopes of a stayed and toward age.

Hee that letteth his sonne run at his owne liberty, shall finde him more stubborne than any head-strong Colt when he commeth to be broken, *Bias.*

The best stay to make thy children to love thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper nor cleaveth faster in the minde of man, than those rules which he learned when he was a child.

That sonne cannot but prosper in all his affaires, which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou wast young.

Thou hast lived long enough, if thou hast lived to relieve the necessity of thy Father in his old age.

The Law of nature teacheth us that wee should in all kindnesse love our Parents.

Those children that denie dutifull obedience unto their Parents, are not worthy to live.

Solon made a Law, that those Parents should not be releeved in their old age by their children, which cared not for their vertuous bringing up.

We

We ought to give good examples to children, becauſe if they ſee no uncomelineſſe, they ſhall be inforced to follow goodnes and vertue, *Xenophon.*

The Lacedemonians anſwered *Antipater*, that they would rather die than give him their children, which he demanded for hoſtages; ſo great account made they of their education.

Such as leave great riches to their children, without ſeeing them brought up honeſtly, are like unto them that give much Provender to young horſes, but never breake them at all; for ſo they waxe fat, but unprofitable, *Socrates.*

He which maketh his ſonne worthie to bee had in eſtimation, hath done much for him, although he leave him but little wealth.

Children ought to learne that which they ſhould doe when they are men, *Aug.*

No puniſhment can be thought great enough for that childe, which ſhould offer violence to his Parents; whom (if there were occaſion offered) he ſhould be ready to defend with loſſe of his owne life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked why he made no lawes for Patricides; anſwered, that he thought none would be ſo wicked.

Magnam vim, magnam neceſſitudinem, magnam poſſidet religionem paternus maternuſque ſanguis: ex quo ſi quæ macula concepta eſt, non modo elui non poteſt, verum eo uſque permanat ad animum,

mum, ut summus furor atque amentia consequatur eum.

Of Youth.

Defin. *Youth is the fourth age of man: then doe men grow in bodie, in strength and reason, in vice and vertue; and at that age the nature of a man is knowne, and whereunto he bendeth his mind, which before could not be discerned, by reason of the ignorance of his age.*

THe deeds that men commit in their youth, were never yet found so upright and honest, but it was thought more praise-worthy to amend them than to declare them.

Youth that heretofore delighted to trie their vertues in hard Armors, take now their whole delight and content in delicate and effeminate Amours.

Wantonnesse, libertie, youth, and riches, are alwayes enemies to honestie, *Solon.*

Youth going to warres ought to feare nothing but good and evill renowne, *Eur.*

It is very requisite that youth bee brought up in that part of learning, which is called humilitie, *Lactan.*

A man followeth all his life long his first addressing in his youth; as if a tree blossome not in the Spring, it will hardly beare fruit in Autumne.

As the Cypresse tree, the more it is watred the more it withereth, and the oftner it is lopped the sooner it dieth; so unbridled youth, the more it is by grave advice counsel-

led,

led, or due corrections controlled, the sooner it falleth to confusion.

Where vice is embraced in youth, there commonly vertue is neglected in Age, *Cicero.*

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Young yeares make their account onely of the glistering shew of Beautie, but gray haires respect onely the perfect substance of Vertue.

The minde of a young man is momentary, his fancy fading, his affections fickle, his love uncertaine, and his liking as light as the wind, his fancie fiered with every new face, and his minde moved with a thousand sundry motions, loathing that which of late he did love, and liking that for which his loving minde doth lust, frying at the first, and freezing at the last.

The follies that men commit in their youth are causes of repentance in old age.

Cupid alloweth none in his Court, but young that can serve, fresh and beautifull to delight, wise that can talke, secret to keepe silence, faithfull to gratifie, and valiant to revenge his mistresse injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in sight, and unsavourie in the smell.

Youth if it blush not at beautie, and carrie an antidote of wisedome against flatterie, follie will bee the next Haven hee shall harbour in.

He that in youth guideth his life by reason, shall in age finde the ready foot-path from ruine, *Theopomp.*

There is nothing sweeter than youth, nor swifter decreasing while it is increasing.

Young willowes bend easily, and green wits are intangled suddainly.

So tutor youth, that the sins of age be not imputed to thee, *Pythag.*

Impardonable are their offences, that for heaping up of riches forget to bring up their youth in honest manners.

Noble wits corrupted in their youth with vice, are more ungracious than Peasants are borne barbarous.

Youth well instructed maketh age well-disposed.

He is most perfect, which adorneth youth with vertues, *Hermes.*

The better that a childe is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stampt in youth, no age nor fortune can out-weare.

Examples are the best lessons for youth.

The humour of youth is, never to thinke that good, whose goodnes he seeth not, *S.P.S.*

The death of youth is a shipwracke.

Youth ought to use pleasure and recreation but as naturall ease and rest.

The instructions which are given to youth, ought not to be tedious; for being pithy and short, they will the sooner heare them, and the better keepe them.

Young men are no lesse bound to their Tutors for the vertues they teach them, then to their

their Parents for the life they gave them.

Semper magno ingenio adolescentes refrenandi potius à gloria quam invitandi sunt: amputanda sunt plura illi ætati, si quidnam efflorescit ingenii laudibus.

Vicina est lapsibus juventus, quia verarum æstus cupiditatum fervore calentis ætatis inflammatur.

Of Musick.

Defin. *Musick is an insearchable and extellent art, in which by the true concordance of sounds, a sound of harmony is made, which rejoyceth the spirits, and unloadeth griefe from the heart, and consisteth in time and number.*

THe most commendable end of Musick is the praise of God.

Disagreeing Musick, and vaine pastimes, are the hindrance of delight.

The brutish part of the soule depending of the feeding beast without reason, is that which is pleased and ordered by sounds and musick.

Musick is fitter for funerals than feasts, and rather meet for passions of Anger then dalliance and delight, *Eur.*

Musick used moderately, like sleep, is the bodies best recreation.

Love teacheth musick, though a man be unskilfull, *Plut.*

Musick is the gift of God.

The better Musick, the more delighted in.

To sing well, and live ill, is abominable before God.

Nothing raviſheth the minde ſooner then muſicke, and no muſicke is more ſweet then mans voyce.

There is no law to be compared with love, nor any Art to the Art of Muſick.

The ignorance of muſick hindreth the underſtanding of the Scriptures.

One day takes from us the credit of a hearer, and one muſick extinguiſheth the pleaſure of another.

Muſicke overcommeth the heart, and the heart ruleth all the other members.

Beauty is no Beauty without Vertue, nor Muſick no Muſick without Art.

Muſick is a comfort to the minde oppreſſed with melancholy.

That Muſicke loſeth moſt his ſound and grace, which is beſtowed upon a deafe man.

It is impoſſible with great ſtrokes to make ſweet Muſick.

The loud ſound of Drummes and Trumpets, is counted a Captaines warfaring Muſick, *Bias*.

Shame and danger are prides muſicians.

Hope is griefes beſt Muſick, and overcomes the deſire of the ſoule.

Muſick over our ſoules is both Queene and Miſtreſſe.

All things in this world are but the Muſicke of inconſtancy.

Muſick which comforts the minde, hath power to renew melancholy.

All things love their likes, and the moſt curious eare the delicateſt muſick.

Too much ſpeaking hurts, too much galling

ling ſmarts, and too much muſick gluts and diſtempereth.

Youth ought to exerciſe themſelves in muſick, and to imploy their time in thoſe harmonies which ſtirre up to commendable operations and morall vertues, tempering deſire, greedineſſe and ſorrowes; foraſmuch as muſicke conſiſteth in certaine proportions and concord of the voice.

Muſick is the Load-ſtone of fellowſhip, the cheerfull reviver of dulled ſpirits, and ſole delight of dancing.

Silveſtres homines ſacer interpreſq; Deorum,
Cædibus & fœdo victu deterruit Orpheus;
Dictus ob id lenire Tigres, rabidoſque Leones.
Itt quidem magnetes ferrum attrahunt, & Theamedes *qui in Æthiopia naſcitur, ferrum bigit, reſpuitque: Ita eſt muſicæ genus quod ſed affectus, eſt quod incitet.*

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightneſſe of the heart, judicially obſerving the true time and meaſure of muſick.*

TIme and Dancing are Twins, begot together; Time the firſt-borne, being the meaſure of all moving, and Dancing the moving of all in meaſure.

Dancing is loves proper exerciſe.

Dancing is the childe of Muſicke and Love.

Love brought forth the three Graces, with hand in hand, dancing an endleſſe round,

and

and with regarding eyes, that still beware that there bee no disgrace found among them.

Dancing is the faire character of the worlds consent, the heavens great figure, and earths ornament.

The Virgins of *Basil*, on the festivall dayes use to dance publikely, without the company and leading of men, and to sing chaste Songs: and by this meanes Effeminacy, Idlenesse, and Lasciviousnesse being avoided, they become the Mothers of well knit and manly children, *Pamus*.

Pyrrhus play, which hee invented in *Crete* for the Souldiers to exercise themselves in Armes, wherein bee taught divers gestures, and sundry shifts in movings, whence first proceeding much, the use of Warres was a kinde of Dancing in Armes, as *Dionysius Halicarnasseus*, in his seventh Booke testifieth.

When the Mermaids dance and sing, they meane certaine death to the Mariner.

When the Dolphins dance, some dangerous storme approacheth.

The soberer and wiser sort among the Heathen, have utterly disliked dancing; and among the old Romanes it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and excesse.

Semphronia a Romane Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciviousnesse, for more

more then necessary expertnesse in footing a Dance.

Plato and *Aristippus* being invited to a Banquet of *Dionysius*, and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, with this answer, I am borne a man, and know not how to demeane my selfe in such womanish effeminacie. *Aristippus* arrayed himselfe in Purple, and prepared himselfe to dance, with this answer: At the Solemnities of our Father *Liber* a chaste minde knoweth not how to bee corrupted.

Calysthenes, King of Sicyon, having a daughter marriageable, commanded that it should bee proclaimed at the Games of Olympus, that hee that would bee counted *Calysthenes* Sonne-in-Law, should within sixty dayes repaire to Sicyon. When many Wooers had met together, *Hipoclides* the Athenian, Sonne of *Tisander*, seemed the fittest: but when hee had trod the Laconique and Attique Measure, and had personated them with his legs and armes, *Calysthenes* stomacking it, said, O thou Sonne of *Tisander*, thou hast danced away thy marriage.

Albertus the Emperour, Father of *Ladislaus*, was wont to say, that hunting was the exercise of a man, but dancing of a woman.

Fredericke the third Emperour of Rome, would often use to say, that he had rather bee sicke of a burning Feaver, then give himselfe to dancing.

Alphonsius, that most puissant King of Aragon and Sicily, was wont to taxe the Frenchmen

men of great lightneſſe, who the more ancient in yeares they waxed, the more they delighted themſelves with vaine and franticke dancing.

The ſame *Alphonſus*, when he had beheld a woman dance very laſciviouſly and impudently, Behold, quoth he, by and by *Sybilla* will deliver an Oracle: hee reputing dancing to be a kind of franticknesſe; *Sybilla* the Propheteſſe never yeelding any Oracle, except poſſeſſed firſt with a furie.

The ſame noble King, hearing that *Scipio* was wont to recreate himſelfe with dancing, ſaid, that a dancer did differ nothing from a mad man, but onely in the length of time; the one being mad ſo long as he liveth, the other whilſt he danceth, *Alphon.*

The Romanes, Lacedemonians, and other well ordered Common-wealths, baniſhed out of their Countries all vaine pleaſure, and above all dancing, as ſerving for none other uſe, but to effeminate young men, and to allure them to vice.

No man danceth except hee bee drunke or mad, *Tully.*

The vertuous Matrons by dancing have oftentimes loſt their Honours which before they had long nouriſhed, and Virgins by it learne that which they had been better never to have knowne, *Plutarch.*

Tullie finding fault with an enemy of his, called him in deriſion a brave dancer.

They which love dancing too much, ſeem to have more brains in their wit then their head, & think to play the fools with reaſon, *Terence.*

A lamentable tune is the ſweeteſt muſick to a woefull minde, *S. P. S.*

Muſick is the ſweet meat of ſorrow.

In the ſea of Hiſtories, mention is made of an Archbiſhop of Magdeburge, who broke his necke dancing with a Damſell.

Hee danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Apollo*, to bee the wiſeſt man in all Greece, was not aſhamed in his old age to learne to dance, extolling dancing with wonderfull prayſes.

It is neceſſary that our foot-ſteps bee as well ruled, as our words ought to be.

God threatned the daughters of Sion, for that they went winding and prancing, making their ſteps to be heard againe.

Apud antiquos tanto in pretio habita eſt ſalutatio, ut populi præſides & Anteſignani præſaltorum nomine honorarentur.

Saltatio non ad pudicos, ſed adulteros pertinet.

Of Man.

Defin. *Man is a creature made of God, after his owne Image, juſt, holy, good, and right by nature; and compounded of ſoule and body: of ſoule, which was inſpired of God with ſpirit and life; and of a perfect naturall body, framed by the ſame power of God.*

A Man may bee without fault, but not without ſinne, *Aug.*

Man

Man was created to set forth the glory of his Creatour, and to speake and doe those things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it selfe, *Hero.*

Mans nature is desirous of change.

Man was wonderfully created, more wonderfully redeemed, *August.*

Man is the Example of Imbecility, prey of Time, sport or Fortune and Envie, the Image of Unconstancy, and the very seat of Flegme, Choller, and Rheumes, *Plut.*

A good man alwayes draweth good things out of the treasure of his heart, and a wicked man that which is wicked, *Chrys.*

Man is so excellent a creature, that all other creatures are ordained for his use.

The duty of a man consisteth in knowing of his owne nature, in contemplating the divine Nature, and in labour to profit others.

Man is onely a breath and a shadow, and all men are naturally more enclined to evill than goodnesse, and in their actions are fraile and unconstant as the shadow of smoak.

The end of mans knowledge is Humiliation and glory, *Bonaven.*

Man wilfully minded depriveth himselfe of all happinesse.

Miseries have power over man, not man over miseries.

To the greatest men the greatest mischiefes are incident.

Whatsoever chanceth to one man, may happen likewise to all men.

Man by nature keepeth no measure in his actions,

actions, but is carried away through violence of his sundry passions.

No creature but man, hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certaine time of his death, even as a beast, only comforting himselfe with confidence.

To every man belongeth two powers, a desire and an opinion; the first body-bred, leading to pleasure; the other soule-bred, leading to good things, *Cicero.*

Opinion and desire hold in man great controversies: for when opinion is victor, then he is sober, discreet, and chaste; but when desire overcommeth, he is riotous, wilde, and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded; the body of man being earth, shall returne to earth; and the soule being immortall, shall enter into immortality.

A man that passeth his life without profit, (as one unworthy to live) ought to have the rest of his life taken from him, *Plato.*

As much as a man is from head to foot, so much is he between his two longest fingers ends and armes stretched, *Plinie.*

All men are by nature equall, made all of the earth by one Workeman; and, howsoever we deceive our selves, as deare unto God is the poore Peasant as the mightie Prince, *Plato.*

Misery

Misery then seemeth to be ripe for man, when he hath age to know misery.

The Philosophers knew mans imperfections, but could never attaine to know the true cause of them.

Nonne vides hominum ut celsos ad sidera vultus
Sustulerit Deus, ac sublimia finxerit ora, (rum,
Dum pecudes, volucrumq; genus, formasq; fera-
Segnem atq; obscœnam passum straviſſet in alvum?

Of Choice.

Defin. *Choice doth belong unto the minde, and is either of the power of knowing, or of appetite: it is the will of man, and more noble part of his minde, alwayes joyned with reason.*

He that makes his choice without discretion, doth sow his Corne hee wots not when, and reaps he knowes not what.

It is better to brook an inconvenience than a mischiefe; and to bee counted a little fond than altogether fooliſh.

In chuſing a Wife, chuſe her not for the ſhape of her bodie, but for the good qualities of her minde; not for her outward perſon, but her inward perfection.

He that chuſeth an apple by the skin, and a man by his face, may be deceived in the one, and over-ſhot in the other.

He that is free, and willingly runneth into Fetters, is a foole; and whoſoever becommeth captive

captive without constraint, may bee thought either wilfull or witlesse.

If the eye be the chuser, the delight is short; if the will, the end is want; if reason, the effect is wisedome, *Theopomp.*

If thou chuse beauty it fadeth, if riches they waste, if friends they waxe false, if wisdome she continues.

Chuse thy friend not by his many vowes, but by his vertuous actions: for who doth well without boast, is worthie to bee counted a good man; but hee that vowes much, and performes nothing, is a right worldling, *Chilo.*

In chusing a Magistrate, respect not the Riches he hath, but the Vertues he enjoyeth; for the rich man in honour feareth not to covet, the vertuous man in all fortunes is made for his Country, *Solon.*

It is a presage of good fortune to young Maidens, when flowers fall from their hats, falshood from their hearts, and inconstancie from their choice.

Choice is soonest deceived in these three things, in Brokers wares, Courtiers promises, and Womens constancie.

Jealousie is the fruit of rash election, *S. P. S.*

We chuse a faire day by the gray morning, the stout moyle by his sturdie limbs; but in the choice of pleasures, we have not election, sith they yeeld no use, *Bodinus.*

Zeno, of all vertues made his choice of silence; for by it, saith he, I heare other mens imperfections, and conceale mine owne.

All

All ſweet choice is ſowre, being compared with the ſowre choice of ſweet love.

Who chuſeth love chuſeth feare and teares.

After the choice of a momentary pleaſure enſueth an endleſſe calamitie.

Artemiſia the Queene, being demanded what choice ſhould bee uſed in love, quoth ſhe, imitate the good Lapidaries, who meaſure not the nature of the ſtone by the outward hew, but by the inward vertue.

So many Countries, ſo many lawes; ſo many choices, ſo many ſeverall opinions.

He that chuſeth either love or loyalty, will never chuſe companion.

A little packe becomes a ſmall Pedlar, and a meane choice an humble conceit.

Electio non eſt de præterito ſed de futuro, Plu.

Liber eſſe non poteſt, cui affectus imperant, & cupiditates dominantur.

Of Marriage.

Defin. *Marriage being the chiefe ground and preſervation of all ſocieties, is nothing elſe but a communion of life betweene the husband and the wife, extending it ſelfe to all the parts that belong to their houſe.*

NUptiall faith violated, ſeldome or never ſcapes without revenge, *Cra.*

There is no greater plague to a married woman, than when her husband diſchargeth on her backe all his jarres, quarrels and paſſions, and reſerveth his pleaſures, joyes and company for another.

Let

Let men obey the lawes, and women their husbands wils, *Socra.*

Barren marriages have many brawls, *Basil.*

Humble wedlocke is better than proud virginity, *Aug.*

It is not meet that young men should marrie yet, and old men never, *Diog.*

Mariage is an evill to be wished.

A woman without dowrie hath no libertie to speake, *Eurip.*

Unhappy is that man that marrieth being in povertie.

A woman bringeth a man two joyfull daies, the first her marriage, the second her death, *Stobæus.*

A man in making himselfe fast undoeth himselfe.

Old age and marriage are alike; for we desire them both, and once possessed, then we repent, *Theod.*

Give thy wife no power over thee, for if thou suffer her to day to tread upon thy foot, she will not sticke to morrow to tread upon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their sons to travell but one day; to marry one vertuous daughter, to travell ten yeares, *Aurel.*

No man suffereth his wife much, but he is bound to suffer more, *Aurel.*

The Grecian Ladies counted their yeares from their marriage, not their birth, *Hom.*

The Caspians made a law, that hee which married after he had passed fifty yeeres, should at the common assemblies and feasts, sit in the

the loweſt and vileſt place, as one that committed à fact repugnant to nature, terming him nought elſe but a filthie and doting old Lecher.

He that marrieth one faire and diſhoneſt, weddeth himſelfe to a world of miſeries; and if to one beautifull and never ſo vertuous, yet let him thinke this, he ſhall have a woman and therefore a neceſſary evill.

Such as are deſirous to marrie in haſte, have oftentimes ſufficient time to repent at leiſure.

If thou marrie in age, thy wives freſh colours will breed in thee dead thoughts and ſuſpicion, and thy white haires her lothſomneſſe and ſorrow.

Cleobolus meeting with his Sonne *Ireon*, ſolemnizing the ceremonie of marriage, gave him in his hand a branch of henbane: meaning by this, that the vertuous diſpoſition of a wife is never ſo perfect, but it is interlaced with ſome froward fancies.

Inequality in marriage is often an enemy to love, *Bias*.

The roundeſt Circle hath his Diameter, the favourableſt aſpects their incident oppoſitions, and marriage is qualified with many trifling griefes and troubles.

Hee that marries himſelfe to a faire face, ties himſelfe oftentimes to a foule bargaine, *Bias*.

A good husband muſt be wiſe in words, milde in converſation, faithfull in promiſe, circumſpect in giving counſell, carefull in proviſion for his houſe, diligent in ordering his

his goods, patient in importunity, jealous in bringing up his youth.

A good wife must be grave abroad, wise at home, patient to suffer, constant to love, friendly to her neighbours, provident for her household *Theophrastus.*

Marriage with peace is this worlds paradise; with strife, this lifes purgatorie.

Silence and patience causeth concord betweene married couples.

It is berter to marrie a quiet foole then a witty scold.

In marriage rather inquire after thy wives good conditions then her great Dowrie.

Spirituall marriage beginneth in baptisme, is ratified in good life, and consummated in a happy death.

Thales seeing *Solon* lament the death of his Sonne, said, that for the prevention of such like troubles hee refused to bee married.

Hee which would faine finde some meanes to trouble himselfe, needs but to take upon him either the government of a Shippe or a Wife, *Plaut.*

A chaste Matron by obeying her husbands will hath rule over him.

The first conjunction of mans societie is man and wife.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quam sit hæc mortabilibus.
Dotatam enim si forte pauper duxerit,
Non jam ille conjugem, sed habet heram sibi.

Cui

Cui ſervit: at ſi pauper aliquam duxerit,
Nil aſſercntem, ſervus ille rurſum erit,
Dum victum utrique, non ſibi tantum parat.
Duxitne fœdam? vita debinc acerba erit,
Et jam pigebit ingredi limen domus.
Duxitne formoſam? nihilo erit hæc magis
Sui mariti quam ſui vicini.
Ita in aliquod neceſſe eſt ut incidat malum.

Of Chaſtitie.

Defin. *Chaſtitie is the beauty of the ſoule and puritie of life, which refuſeth the corrupt pleaſures of the fleſh, and is onely poſſeſſed of thoſe who keepe their bodies cleane and undefiled, and it conſiſteth either in ſincere Virginity, or in faithfull matrimony.*

CHaſtitie is of ſmall force to reſiſt, where wealth and dignitie joyned in league are armed to aſſault.

Pure chaſtitie is beautie to our ſoule, grace to our bodies, and peace to our deſires, *Solon.*

Frugality is the ſigne of chaſtitie.

Chaſtitie in wedlocke is good, but more commendable it is in Virginity and Widowhood.

Chaſtitie is a vertue of the ſoule, whoſe companion is fortitude, *Amb.*

Chaſtitie is of no account without Humilitie, nor Humilitie without Chaſtitie, *Greg.*

Chaſtitie is the ſeale of Grace, the ſtaffe of devotion, the marke of the juſt, the crowne of Virginitie, the glory of life, and a comfort in Martyrdome.

Chaſtitie

Chastitie groweth cheap, where Gold is not thought deare.

The first degree of Chastitie is pure Virginitie, the second faithfull Matrimonie.

Idlenesse is the enemie to Chastitie.

As humilitie is necessary, so chastitie is honourable.

Chastitie, humilitie, and charitie, are the united vertues of the soule.

Chastitie without charity is a lampe without oyle.

Chastity and modesty are sufficient to enrich the poore; rather make choice of honesty and manners, then loosenes of behavior with great lands and rich possessions.

Chastity is knowne in extremity, and crowned in the end with eternitie.

If chastity be once lost, there is nothing left prayse-worthy in a woman, *Niph.*

The first step to Chastitie, is to know the fault, the next to avoid it.

Though the body be never so faire, without Chastity it cannot be beautifull.

Beautie by Chastitie purchaseth praise and immortality.

Beautie without Chastitie is like a Mandrake Apple, comely in shew but poysonfull in taste.

Feasts, dances, and playes, are provocations to unchastity, *Quint.*

Beauty is like the flowers of the spring, and Chastitie like the starres of Heaven.

Where necessity is joyned to unchastity, there authority is given to uncleannesse: for neither is she chaste which by feare is compelled,

pelled, neither is ſhe honeſt, which with need is obtained, *Aug.*

A wandring eye is a manifeſt token of an unchaſte heart.

Gracious is the face that promiſeth nothing but love, and moſt celeſtiall the reſolution that lives upon Chaſtity.

The true modeſty of an honeſt man ſtriketh more ſhame with his preſence, then the ſight of many wicked and immodeſt perſons can ſtirre to filthineſſe with their talkings.

Chaſtity with the reines of reaſon bridleth the rage of luſt.

Doe not ſay thou haſt a chaſte minde, if thine eye be wanton, for a laſcivious looke is a ſigne of an inconſtant heart, *Ber.*

Amongſt all the conflicts of a Chriſtian ſoule, none is more hard then the warres of a chaſte minde; for the fight is continuall, and the victorie rare, *Cyprian.*

A chaſte eare cannot abide to heare that which is diſhoneſt.

——Nulla reparabilis arte
Læſa pudicitia eſt: deperit illa ſemel.
Lis eſt cum forma magna pudicitiæ.

Of Content.

Defin. *Content is a quiet and ſetled reſolution in the minde, free from ambition and envie, ayming no further than at thoſe things already poſſeſſed.*

COntent is great riches, and patient povertie is the enemie of Fortune.

Better

Better it is for a time with content to prevent danger, then to buy fained pleaſures with Repentance.

He that cannot have what he would, muſt be content with what he can get.

Content is ſweet ſawce to every diſh, and pleaſantneſſe a ſingular potion to prevent a miſchiefe.

Content is more worth then a Kingdome, and love no leſſe worth then life.

A Wiſe man preferreth content before riches, and a cleare minde before great promotion.

Miſery teacheth happy content, *Solon.*

What can bee ſweeter then content, where mans life is aſſured in nothing more then in wretchedneſſe.

Content makes men Angels, but pride makes them divels.

Many men loſe by deſire, but are crowned by content, *Plato.*

To covet much is miſery, to live content with ſufficient is earthly felicitie.

To will much is fully, where ability wanteth; to deſire nothing is content, that deſpiſeth all things.

The riches that men gather in time may faile, friends may waxe falſe, hope may deceive, vaine-glory may tempt, but content can never be conquered.

Content is the bleſſing of Nature, the ſalve of povertie, the maſter of ſorrow, and the end of miſerie.

To live, nature affordeth; to live content, wiſedome teacheth.

Content, though it lose much of the world, it partakes much of God.

To live to God, to despise the world, to feare no miserie, and to flie flattery, are the ensignes of content.

What we have by the world is miserie, what we have by content is wisedome, *Aurel.*

The eyes quiet, the thoughts medicine, and the desires methridate, is content.

To bee content kils adversitie if it assault, dries teares if they flow, stayes wrath if it urge, winnes heaven if it continue.

He is perfectly content, which in extremes can subdue his owne affections.

No riches are comparable to a contented minde, *Plut.*

He that is patient and content in his troubles, preventeth the poyson of evill tongues in their lavish talkings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.

To live content with our estate, is the best meanes, to prevent ambitious desires.

———*Nemo quam sibi sortem*
Seu ratio dederit, seu sors objecerit, illâ
Contentus vivit, Horace. *Vivitur parvo bene.*

Of Constancie.

Defin. *Constancie is the true and unmoveable strength of the minde, non puffed up in prosperitie, nor depressed in adversitie: it is sometimes called stabilitie and perseverance, sometimes*

times pertinacie, the last part of Fortitude.

CONstancie, except it bee in truth and in a good cause, is impudencie.

It is the part of constancie to resist the dolours of the mind, and to persevere in a well-deliberated action, *Arist.*

Constancie is the health of the minde, by which is understood the whole force and efficacie of Wisedome, *Cic.*

He that hath an inconstant minde, is either blinde or deafe.

Constancie is the daughter of Patience and Humilitie, *Niphus.*

Constancie is the meane betweene elation and dejection of the minde, guided by reason, *Plato.*

Constancie is onely the *Nepenthos*, which who so drinketh of forgetteth all care and griefe.

Nothing in the world sooner remedieth sorrowes then constancie and patience, which endureth adversity and violence, without making any shew or semblance, *Agrippa.*

It is the lightnes of the wit rashly to promise what a man will not, nor is not able to performe, *Cassiodorus.*

The blessed life is in Heaven, but it is to be attained unto by perseverance.

It is a great shame to bee wearie of seeking that which is most precious, *Plato.*

Many begin well, but few continue to the end, *Jerom.*

Perseverance is the onely daughter of the

great King, the end and confirmation of all vertues, and the vertue without the which no man ſhall ſee God, *Ber.*

Perſeverance is the ſiſter of Patience, the daughter of Conſtancie, the friend of Peace, and the bond of Friendſhip.

Not to goe forward in the way of God is to goe backward.

The conſtant man in adverſitie mourneth not, in proſperity inſulteth not, and in trouble pineth not away.

In vaine he runneth that fainteth before hee come to the Goale, *Greg.*

The unconſtant man is like *Alcibiades* Tables, faire without and foule within.

The onely way to conſtancie is by wiſedome.

A conſtant minded man is free from care and griefe, deſpiſing death; and is ſo reſolved to endure it, that he remembreth all ſorrowes to be ended by it, *Cicero.*

Conſtancy is the ornament of all vertues.

Hee is not to bee reputed conſtant, whoſe mind taketh no freſh courage in the midſt of extremities, *Bern.*

Rarae fœlicitatis eſt celeritas & magnitudo, rarioris diuturnitas & conſtantia, Demoſt.

Tardè aggredi, & quod aggreſſurus ſis perſeveranter proſequere.

Of Religion.

Defin. *Religion is a juſtice of men toward God, or a divine honouring of him in the perfect and true knowledge of his Word, peculiar onely to man*

man: it is the ground of all other vertues, and the only meanes to unite and reconcile man unto God, for his salvation.

NO errour is so dangerous, as that which is committed in Religion, forasmuch as our salvation, quiet, and happinesse consisteth thereon.

Man was created for the service of God, who ought above all things to make account of Religion.

If it bee a lewd part to turne the Traveller out of his way, and so to hinder him in his journey, then are such as teach false doctrine much more to bee detested; because through such a mischiefe they leade men to destruction, *Aug.*

Saint *Augustine* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men should bee deceived in Religion; because that there is no felicity or certaine rest, but in the full assurance thereof; and in an infallible truth, without Divinitie and the doctrine of God, none can make any principle at all in the discipline of manners.

The Word is a medicine to a troubled spirit, but being falsely taught it proveth a poyson, *Bern.*

Religion is like a square or ballance, it is the Canon and rule to live well by, and the very touch-stone which discerneth the truth from falshood.

The ancient Fathers have given three principle markes by which the true Religion is knowne; first, that it serveth the true God;

secondly, that it serveth him according to his word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon vertues, superstition upon religion, prodigalitie upon bountie.

The true worship of God consisteth in spirit and truth, *Chrysost.*

Where Religion is, armes may easily bee brought; but where armes are without Religion, Religion may hardly bee brought in.

There can bee no surer signe of the ruine of a Kingdome, then contempt of Religion.

There can be no true religion where the Word of God is wanting.

Those men are truely religious, which refuse the vaine and transitorie pleasures of the world, and wholly set their mindes on divine meditations.

He which is negligent and ignorant in the service of the Creatour, can never bee carefull in any good cause.

Religion doth linke and unite us together, to serve with willingnesse one God Almighty. It is the guide of all other vertues, and they who doe not exercise themselves therein to withstand all false opinions, are like those souldiers which goe to warre without weapons.

True Religion is the well [illegible] mortar that buildeth up all estates.

The principall service of God consisteth in true obedience, which the Prophets call a spirituall Chastitie; not to swerve therefrom, nor to thinke that whatsoever we finde

good

good in our owne eyes pleaseth him.

The knowledge of true Religion, Humility, and Patience, entertaineth Concord.

If men did know the truth, and the happinesse which followeth true Religion, the voluptuous man would there seeke his pleasures, the covetous man his wealth, the ambitious man his glory; sith it is the only meane which can fill the heart, and satisfie their desire, it serveth also for a guide to lead us unto God, whereas the contrary doth cleane withhold us from him.

No creature is capable of Religion, but only man, *Basil.*

The first Law that should bee given to men, should bee the encrease of Religion and piety.

It is a very hard matter to change Religion.

Where no religion resteth, there can bee no vertue abiding, *August.*

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weake, the master of the ignorant, the Philosophy of the simple, the oratory of the devout, the remedy of sinne, the counsell of the just, and the comfort of the troubled.

Pure Religion and undefiled before God the Father, is this, to visit the fatherlesse and widowes in their adversitie, and for a man to keepe himselfe unspotted of the world.

Philosophia pernosci non potest sine Christiana

veraque religione: quæ præsulentem si tollis, fateor ecce & clamo, ludibrium illa, vanitas, delirium. Oportet Principem ante omnia esse Deicolam.

Countrie or Common-weale.

Defin. *Our Countrey is the Region or climate under which we are born, the common mother of us all; which we ought to hold so deare, that in the defence thereof we should not feare to hazzard our lives.*

THere can bee no affinitie neerer then our Countrey, *Plato.*

Men are not borne for themselves, but for their Countrey, Parents, Kindred, and Friends, *Cicero.*

There is nothing more to be desired, nor any thing ought to be more deare unto us then the love of our Countrey.

Children, Parents, Friends, are neere to us, but our Countrey challengeth a greater love; for whose preservation we ought to oppose our lives to the greatest dangers.

It is not enough once to have loved thy countrey, but continue it to the end.

Whereseoever we may live well, there is our countrey.

The resemblance of our Countrey is most sweet, *Livius.*

To some men their countrey is their shame, and some are the shame of their countrey.

Let no man boast that he is the Citizen of a great City, but that he is worthy of an honourable countrey, *Arist.*

We

We ought ſo to behave our ſelves towards our countrey, thankefull, as to a mother.

The profit of the countrey extendeth it ſelfe to every City of the ſame, *Stob.*

Our countrey, ſaith *Cicero*, affordeth large fields, for every one to run to honour.

Our countrey firſt challengeth us by nature.

The whole World is a wiſe mans countrey.

Neceſſity compelleth every man to love his countrey, *Eurip.*

The love which we beare to our countrey, is not pietie, as ſome ſuppoſe, but charity; for there is no pietie but that which wee beare to God and our Parents.

Many love their Countrey, not for it ſelfe, but for that which they poſſeſſe in it.

Sweet is that death and honourable, which we ſuffer for our Countrey, *Horace.*

If it be asked to whom wee are moſt engaged, and owe moſt dutie, our countrey and parents are they that may juſtly challenge it.

The life which we owe to Death is made everlaſting, being loſt in the defence of our Countrey.

Happie is that death which being due to nature, is beſtowed upon our countrey.

Happy is that Common-wealth, where the people doe feare the law as a Tyrant, *Plato.*

A Common-wealth conſiſteth of two things, reward and puniſhment.

As the body is without members, ſo is the Common-wealth without lawes.

Peace in a Common-wealth, is like harmonie in Muſicke, *Auguſt.*

Men of desert are least esteemed of in their owne countrey, *Eras.*

Nescio qua natale solum dulcedine cunctos
Allicit, & memores non sinit esse sui. Ovid.

Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est cœlo & definitus locus, ubi beati ævo sempiterno fruuntur, Cicero.

Of Hope.

Defin. *Hope is that vertue whereby the vertue of man putteth great trust in honest & weighty matters, having a certaine and sure confidence in himselfe: and this hope must be strongly grounded upon a sure expectation of the help and grace of God, without which it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the unhappy man.

He that will lose a favour for a hope, hath some wit, but small store of wisdome, *Bias.*

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep fals.

If thou chance to love, hope well whatsoever thy hap be.

That which is most common is hope.

Hope is a waking mans dreame, *Plin.*

To put our confidence in the creature, is to despaire of the Creatour, *Greg.*

Vaine is the hope that doth not feare God.

This mortall life is the hope of the immortall, *Aug.*

They

They onely hope well, who have a good conscience.

Hope is the companion of love.

Hope cannot be without faith.

Hope is the god of the wretched, *Ber.*

Hope grounded on God never faileth; but built on the world, it never thriveth.

Hope apprehendeth things unseene, and attaineth things by continuance, *Plato.*

The evenings hope may comfort the mornings misery.

Hope is the fools god, the Merchant mans comfort, the Souldiers companion, and the ambitious mans poyson.

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth beleeving followers.

Sweet words beget hope, large protestations nourish it, and contempt kils it.

Hee that supposeth to thrive by hope, may happen to beg in misery, *Bion.*

The apprehension of hope derideth griefe, and the fulnesse of hope consumeth it.

As all metals are made of Sulphur, so all pleasures proceed from hope.

As the one part laboureth for the conservation of the whole body, so hope for the accomplishment of all desires.

Sadnesse is the punishment of the heart, hope the medicine of distresse, *Crates.*

Hope is a pleasant passion of the minde, which doth not onely promise us those things that wee most desire, but those things also which we utterly despaire of.

Our

Our high hopes have oftentimes hard fortunes; and such as reach at the tree, commonly stumble at the root.

To hope for requitall of benefits bestowed, may rather be comted usury then vertue.

A cowardly lover without hope, shall never gaine faire love without good fortune.

To hope against all hope, is the excellence of a mighty resolution.

In a little place is hid a great treasure, and in a small hope a boundlesse expectation.

Confidence, except it be guided by modesty, and proceed from judgement, may rather bee called arrogancy then hope.

Hope of all passions is the sweetest and most pleasant, and hereof it is said, that hope onely comforteth the miserable.

Hope is the Governour of men.

Perdicas seeing *Alexander* largely bestow many benefits upon his friends, asked him, what he would leave for himselfe? he answered, Hope.

A good and vertuous man ought alwayes to hope well, and to feare nothing.

Hope is the beginning of victory to come, and doth presage the same, *Pind.*

Sola spes hominem in miseriis consolari solet.
Miserum est timere cum speres nihil.

Of Charity.

Defin. *Charity is the indissoluble band of God with us, whereby we are inflamed with the love of him, for that which wee owe unto him,*

him, and thereby are induced to love our neighbours for the love of God.

CHarity is the ſcope of all Gods Commandements, *Chryſ.*

Charity delayed is halfe loſt.

Charity ranſometh us from ſinne, and delivereth us from death.

Charity encreaſeth Faith, begetteth hope, and maketh us at one with God.

As the body without the ſoule enjoyeth no life, ſo all other vertues without charity are cold and fruitleſſe.

Charity is a good and gracious effect of the ſoule, whereby mans heart hath no fancy to eſteeme any thing in this world, before the ſtudy to know God.

The charitable man is the true lover of God, *Severus.*

As the Sunne is to the world, and life to the body, ſo is charity to the heart.

Charity reſembleth fire, which enflameth all things it toucheth, *Eraſmus.*

Charity in adverſity is patient, in proſperity temperate, in paſſions ſtrong, in good works quick, in temptations ſecure, in hoſpitality bountifull, amongſt her true children joyfull, amongſt her falſe friends patient.

Charity in the midſt of injuries is ſecure, in heart bountifull, in diſpleaſures meek, in concealing evils innocent, in truth quiet, at others misfortunes ſad, in vertues joyfull.

Charity in adverſity fainteth not, becauſe it is patient: and revengeth not injuries, becauſe it is bountifull.

He

He that truly loveth, beleeveth and hopeth, *Auguſt.*

By charity one ſeeth the glorious light of God, *Aug.*

He alwayes hath to give, that is full of charity, *Bernard.*

To love with all the ſoule, is to love wiſely; to love with all the ſtrength, is manfully to ſuffer for truth; to love with all our heart, is to preferre the love of God before all things that flatter us, *Aug.*

The meaſure in loving God, is to love him without meaſure, *Bernard.*

Charity is the way of man to God, and the way of God to man, *Aug.*

If any man waxe drunke with the love of God, hee is ſtraightwayes apt and ready to all good; he laboureth and is not weary, hee is weary and feeleth it not; the malicious mock him, and he perceiveth it not, *Ber.*

The love of God hath power to transforme man into God.

Charity maketh a man abſolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of ſervice, but the greatneſſe of charity increaſeth the reward.

The nature of charity is to draw all things to it ſelfe, and to make them participate of it ſelfe, *Lactan.*

God is charity, what thing is more precious? and hee that dwelleth in charity, dwelleth in God; what thing is more ſecure? and God in him; what thing is more delectable?

There

There is no vertue perfect without love, nor love without charity. V.

Charity is never idle, but worketh for him it loveth.

The greateſt argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all lawes, and a boundleſſe Emperour.

There is true charity where two ſeverall bodies have one united heart.

Of charity mixed with mockery followeth the truth of infamy, *Pythag.*

Charity is the child of Faith, and the guide to everlaſting felicity.

All charity is love, but not all love charity, *Auguſt.*

The filthy effects of bribery hinders exceedingly the workes of nature, *Plato.*

Charity cauſeth men to forſake ſinne, and embrace vertue.

Charity is a word uſed of many, but underſtood of few.

By charity with God we learne what is our duty towards man.

By charity, all men, eſpecially Chriſtians, are linked and bound in conſcience to relieve one another.

It is the true property of a charitable minded man, lovingly to invite the poore, courteouſly to intreat them, and quickly to ſuffer them to depart.

A poore man being in charity is rich, but a rich man without charity is poore, *Auguſt.*

Charity and pride doe both feed the poore; the one to the praiſe and glory of God,

God, the other to get glory and praise amongst men.

Tyrannorum vita est in qua nulla est charitas, nulla fides, nulla stabilis benevolentia, fiducia; omnia semper suspecta & sollicita sunt, nullus locus amicitiæ.

Prata & arva, pecudum greges liguntur isto modo, quod fructus ex iis capiuntur, hominis charitas & amicitia tuita.

Of Humilitie.

Defin. *Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our owne condition: a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.*

HEe that gathereth vertues without humilitie, casteth dust against the winde, *Greg.* As *Demosthenes* being demanded what was the first precept of Eloquence, answered, To pronounce well: being asked what was the second, answered the like, and so the third; so the precepts of Religion, the first, second, and third, is humility.

It is no commendations to bee humble in adversitie, but in the midst of prosperity to beare lowly saile deserveth great praise.

Pride perceiving humilitie to be honourable, desires oft times to be covered with the cloake thereof; for feare left appearing alwayes in his owne likenesse, hee should bee little regarded, *Demost.*

The

The chiefe point of mans humility consisteth in this, to subject his will unto the will of God.

Happy is that man, whose calling is great and spirit humble.

The best armour of the minde is humilitie.

Humility for her excelling should be the sister of true nobility, *Pontanus.*

Humility is more necessary then virginity, *Bernard.*

There are three degrees of humility; the first, of repentance; the second, desire of righteousnesse; the third, works of mercy.

Pride wageth warre in the kingdome of humility, *Greg.*

Humility onely is the repairer of decayed chastity.

The easiest way to dignity is true humilitie.

True discretion is never purchased but by true humility.

When all vices in a manner decay in age, onely covetousnesse increaseth, *Aug.*

Sith the Countrey which we desire to dwell in is high and heavenly, and the way thither lowlinesse and humility, why then desiring this Countrey doe wee refuse the way? *Aug.*

Of all vertuous works, the hardest is to be humble.

Humility hath many times brought that to passe, which no other vertue nor reason could effect.

To the humble minded man God revealeth

leth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the humilitie which Christ the Sonne teacheth.

The vertue of humility, is the onely repairer and restorer of decayed charitie.

Humility teacheth a man how to rule his affections, and in all his actions to keepe a meane.

The Spirit of God delighteth to dwell in the heart of the humble man, *Eras.*

If thou intend to build any stately thing, thinke first upon the foundation of humilitie.

As lowlinesse of heart maketh a man highly in favour with God, so meeknesse of words maketh him to sinke into the hearts of men.

Humblenesse of minde stirres up affection, augments benevolence, supports good equity, and preserveth in safety the whole estate of a countrey.

Men are not in any thing more like unto their maker, than in gentlenesse and humilitie.

Charity and humility purchase immortalitie.

God dwelleth in heaven: if thou arrogantly lift up thy selfe unto him, he will flie from thee; but if thou humble thy selfe before him, he will come downe to thee, *Augustine.*

Humilitas animi sublimitas Christiani.

Tria sunt quæ radicata nutriunt humilitatem, assiduitas subjectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.

Of

Of Old Age.

Defin. *Old age, the gift of heaven, is the long expence of many yeares, the exchange of ſundry fortunes, and the ſchoole of experience.*

SIckneſſe and old age are the two crouches whereon life walketh to death, arreſting every one to pay the debt which they owe unto nature, *Theopomp.*

It is a vaine thing for him that is old to wiſh that he were young againe.

It is a lamentable thing to be old with feare, before a man come to be old by age.

A gray beard is a certaine ſigne of old age, but not an aſſured token of a good wit.

Age ought to keep a ſtrait diet, or elſe will enſue a ſickly life.

Hoarie haires are Embaſſadours of great experience, *Chilo.*

As old folke are very ſuſpitious to miſtruſt every thing, ſo are they likewiſe very credulous to believe any thing.

Youth never runneth well, but when age holdeth the bridle.

Age rather ſeeketh food for ſuſtenance, than followeth feaſts for ſurfets.

The benefit of old age is liberty, *Soph.*

When all things by time decay, knowledge by age increaſeth, *Ariſt.*

Old age enjoyeth all things and wanteth all things, *Democrit.*

In age wee ought to make more readineſſe to die, than proviſion to live: for the ſteele being ſpent, the knife cannot cut; the Sunne being

being set, the day cannot tarry; the flower being falne, there is no hope of fruit; and old age being once come, life cannot long endure, *Aurel.*

Those that spend their youth without restraint, would lead their age without controlment.

Beware of old age, for it commeth not alone, *Eurip.*

Every age of man hath end, but old age hath none, *Cicero.*

In youth studie to live well, in age to die well; for to die well is to die willingly, *Seneca.*

Old men are young mens presidents.

An old man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth all his doings by wisedome, but youth doteth upon his owne will.

Age having bought wit with paine and perill, fore-seeth dangers, and escheweth them.

The difference betweene an old man and a young man is this, the one is followed as a friend to others, the other is eschewed as an enemy to himselfe.

The Brachmans and Gymnosophists made a Law, that none under the age of fortie should marrie without consent of their Seniors; least in their choice without skill, the man, in processe of time, should begin to loath, or the woman not to love.

Old men are often envied for their vertue, but young men pitied for their vice.

Old

Old men by reason of their age, and weakeneſſe of their ſtrength, are ſubject to ſundry imperfections, and moleſted with many diſeaſes, *Pacuvius.*

Gray haires oft-times are intangled with love, but ſtayleſſe youth intrapped with luſt.

Age is more to be honoured for his wiſdome, then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting; he chuſeth without intention to change, and never forſakes his choice till death make challenge of his life.

The old Cedar tree is leſſe ſhaken with the wind then the young bramble; and age farre more ſtayed in his affaires then youth.

Old men are more meet to give counſell, then fit to follow warres, *Bias.*

Though young men excell in ſtrength, yet old men exceed in ſtedfaſtneſſe.

Though all men are ſubject to the ſuddaine ſtroke of death, yet old men in nature ſeeme neereſt to their grave.

Age is a Crowne of Glorie, when it is adorned with righteouſneſſe; but the dregs of diſhonour, when it is mingled with miſchiefe.

Honourable age conſiſteth not in the terme of yeeres, neither is it meaſured by the date of many dayes; but by godly wiſedome, and an undefiled life.

Age is forgetfull, and gray haires are declining ſteps of ſtrength.

Age is given to melancholy, and many yeeres are acquainted with many dumps.

Age

Age ſpeaketh by experience, and liketh by tryall, but youth leaneth unto wit, which is voyd of wiſedome.

He that will not be adviſed by age, ſhall bee deceived by youth.

Old age is the forerunner of death.

Age and Time are two things which men may fore-thinke of, but never prevent.

Men of age feare and foreſee that which youth never regardeth.

Old folkes oft-times are more greedy of coyne, then carefull to keepe a good conſcience.

Age may be allowed to gaze at beauties bloſſomes, but youth muſt climbe the Tree and enjoy the fruit.

Nature lendeth age authority, but gentleneſſe of heart is the glory of all yeares.

Children are compared to the ſpring-time; ſtriplings to Summer ſeaſon; youth to Autumne; and old men to winter.

An old man ought to remember his age paſt, and to bethinke himſelfe how he hath ſpent his time: if he finde himſelfe faulty, in neglecting ſuch good deeds as he might have done, he ought forthwith to be carefull to ſpend the remainder of his life in liberality towards the poore.

Old men are commonly covetous, becauſe their getting dayes are paſt.

It is a great ſhame for an old man to be ignorant in the principles of Religion.

An old man ought to be reverenced for his gravitie, ſooner than for his Gray haires.

If young men had knowledge, and old men

ſtrength

strength, the world would become a new Paradise.

A man aged and wise, is worthie of a double reverence.

Infancie is but a foolish simplicity, full of lamentations and harmes, as it were laid open to a maine sea without a sterne.

Youth is an indiscreet heate, out-ragious, blinde, heady, violent and vaine.

Non est senectus (ut tu opinaris) pater
Onus gravissimum; sed impatientius
Qui fert, sibi ipse est author illius mali:
Patienter atqui sibi quietem comparat,
Dum dextere ejus moribus se accommodat.
Nec ulli solum detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si navigandum sit quatuor per dies,
De commeatu cura nobis maxima;
At si in senectam quid licet comparare,
Non instruemus nos eo viatico.

Of Death.

Defin. *Death is taken three manner of wayes: the first is the separation of the soule from the body, with the dissolution of the body, untill the resurrection: the second is death of sinne, sith he is said to be dead, which lyeth sleeping in sinne: the third is eternall death, unto which the wicked shall be condemned in the day of the generall Judgement.*

DEath is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternall misery. *Heraclit.*

Destiny may be deferred, but can never bee prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to bee cut off from the pleasures of this life.

Death hath his root from sinne, *Aug.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine then death, nor any thing more uncertaine then the houre of death.

No man dieth more willingly then he that hath lived most honestly.

It is better to die well, then to live wantonly, *Socrat.*

Death it selfe is not so painfull as the feare of death is unpleasant.

Death is the end of all miseries, but infamie is the beginning of all sorrowes, *Plut.*

While men seeke to prolong their life, they are prevented by some suddaine death.

While we thinke to flie death we most earnestly follow death.

What is he that being lustie and young in the morning, can promise himselfe life untill the evening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An evill death putteth great doubt of a good life, and a good death partly excuseth an evill life.

The death of evill men is the safetie of good men living, *Cicero.*

He

He that every houre feareth death, can never be poſſeſſed of a quiet conſcience.

Nothing is more like to death then ſleepe, who is deaths eldeſt brother, *Cic.*

There is nothing more common then ſudden death, which being conſidered by the great Philoſopher *Demonax*, hee therefore warned the Emperour *Adrian*, and ſuch other as lived at their pleaſure and eaſe, in no wiſe to forget how in a very ſhort moment they ſhould be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoyded, it ought of all men the leſſe to be feared.

By the ſame way that life goeth, death commeth, *Aurel.*

Nature hath given no better thing then death, *Plinie.*

The moſt profitable thing for the world, is the death of the covetous and evill people.

Death is common to all perſons, though to ſome one way, and to ſome another.

If we live to die, then we die to live.

All things have an end by death, ſave onely death whoſe end is unknowne.

Death is metaphorically called the end of all fleſh, *Ariſt.*

The laſt cure of diſeaſes is death.

Death deſpiſeth all riches and glory, and ruleth over all eſtates alike, *Boetius.*

None need to feare death, ſave thoſe that have committed ſo much iniquity, as after death deſerves damnation, *Socra.*

Wiſedome maketh men to deſpiſe death.

it ought therefore of all men to be imbraced as the beſt remedy againſt the feare of death, *Hermes.*

So live and hope, as if thou wouldeſt dye immediately, *Plin.*

Non deterret ſapientem mors, quæ propter incertos caſus quotidiè imminet, & propter brevitatem vitæ nunquam longè poteſt abeſſe.

Tria ſunt genera mortis; una mors eſt peccati, ut anima quæ peccat morte morietur; altera myſtica, quando quis peccato moritur, & Deo vivit; tertia, quâ curſum vitæ hujus explemus, Aug.

Of Time.

Defin. *Time is a ſecret and ſpeedie conſumer of houres and ſeaſons, older then any thing but the firſt, and both the bringer forth and waſter of whatſoever is in this world.*

THere is no ſore which in time may not be ſalved, nor care which cannot be cured, no fire ſo great which may not bee quenched, no love, liking, fancie, or affection, which in time may not either be repreſſed or redreſſed.

Time is the perfect Herald of truth, *Cic.*

Time is the beſt Oratour to a reſolute minde.

Daily actions are meaſured by preſent behaviour.

Time is the Herald that beſt emblazoneth the conceits of the minde.

Time is the ſweet Phyſician, that alloweth a remedy for every miſhap.

Time

Time is the father of mutability, *Solon.*

Time ſpent without profit, bringeth repentance; and occaſion let ſlip when it might bee taken, is counted prodigality.

There is nothing among men ſo entirely beloved, but it may in time be diſliked, nothing ſo healthfull but it may be diſeaſed, nothing ſo ſtrong but it may bee broken, neither any thing ſo well kept but it may be corrupted.

Truth is the daughter of time, and there is nothing ſo ſecret but the date of many dayes will reveale it.

In time the ignorant may become learned, the fooliſh may bee made wiſe, and the moſt wildeſt wanton may be brought to be a modeſt matron, *Bias.*

The happier our time is, the ſhorter while it laſteth, *Pliny.*

Say not that the time that our fore-fathers lived in was better then this preſent Age.

Vertue and good life make good dayes, but abundance of vice corrupteth the time, *Jerom.*

As Oyle, though it be moiſt, quencheth not the fire; ſo time, though never ſo long, is no ſure covert for ſinne.

Nothing is more precious then time, yet nothing leſſe eſteemed of, *Bern.*

As a ſparkle raked up in cinders will at laſt begin to glow & manifeſtly flame; ſo treacherie hid in ſilence and obſcured by time, will at length breake forth and cry for revenge.

Whatſoever villany the heart doth thinke, and the hand effect, in proceſſe of time the worme of conſcience will bewray.

Time draweth wrinkles in a faire face, but addeth freſh colours to a freſh friend.

Things paſt may be repented, but not recalled, *Livius.*

A certaine Philoſopher being demanded, what was the firſt thing needfull to winne the love of a woman, anſwered, Opportunitie: being asked what was the ſecond, hee anſwered, Opportunitie; and being demanded what was the third, he ſtill anſwered, Opportunity.

Delayes oftentimes bring to paſſe, that hee which ſhould have died, doth kill him which ſhould have lived, *Clem. Alex.*

Procraſtination in perill is the mother of enſuing miſery.

Time and Patience teach all men to live content.

Take time in thy choice, and be circumſpect in making thy match; for nothing ſo ſoone gluts the ſtomacke as ſweet meate, nor ſooner fils the eie then beauty.

Opportunities neglected are manifeſt tokens of follie.

Time limiteth an end to the greateſt ſorrow.

Actions meaſured by time, ſeldome prove bitter by Repentance.

Reaſon oftentimes deſireth execution of a thing, which time will not ſuffer to be done: not for that it is not juſt, but becauſe it is not followed.

Many matters are brought to a good end in time, that cannot preſently be remedied with reaſon.

Time

Time is lifes beſt Counſellor, *Ariſt.*

Time is the beſt Governour of Counſels.

Time trieth what a man is: for no man is ſo deep a diſſembler, but that at one time or other he ſhall be eaſily perceived.

Time is the inventer of novelties, and a certain regiſter of things ancient, *Marc. Aur.*

Time maketh ſome to be men, which have but childiſh conditions.

Times daily alter, and mens minds doe often change.

A little benefit is great profit, if it bee beſtowed in due time, *Curtius.*

Time is ſo ſwift of foot, that being once paſt he can never be over-taken.

The fore-locks of time, are the deciders of many doubts.

Time in his ſwift pace mocketh men for their ſlowneſſe.

Non eſt, crede mihi ſapientis dicere, Vivam:
Sera nimis vita eſt craſtina, vive hodie.
Omnia tempus edax depaſcitur, omnia carpit,
Omnia ſede movet, nec ſinit eſſe diu.

Of the World.

Defin. *This word World, called in Greeke* Koſmos, *ſignifieth as much as ornament, or a well diſpoſed order of things.*

HEe that cleaveth to the cuſtomes of the World, forſaketh God.

Cicero and the Stoicks were of opinion, that the World was wiſely governed by the gods, who have care of mortall things.

The world is vaine, and worldly joyes doe fade,
But heaven alone for godly mindes is made.

He that trusteth to the World, is sure to bee deceived, *Archim.*

The disordinate desire of the goods of the world, begetteth selfe-love.

Our honours and our bodily delights are worldly poysons to infect our soules.

The world seduceth the eye with variety of objects, the scent with sweet confections, the taste with delicious dainties, the touch with soft flesh, precious clothings, and all the inventions of vanity.

He that mortifieth his naturall passions is seldome overcome with worldly impressions.

No man that loveth the world, can keepe a good conscience long uncorrupted.

The worldly man burning in heat of fire, is ravished with the thought of revenge, inraged with the desire of dignity; briefly, never his owne till he leave the world.

This world, though never so well beloved, cannot last alwayes.

This World is the chaine which fettereth men to the divell; but repentance is the hand which lifteth men up to God.

This world is but the pleasure of an houre, and the sorrow of many dayes, *Plato.*

The world is an enemie to those whom it hath made happy, *Aug.*

The world is our prison, and to live to the world is the life of death.

The delights of this world are like bubbles in the water, which are soone raised, and suddainly laid.

The

The world hateth contemplation, becauſe contemplation diſcovereth the treaſons and deceits of the world, *Eraſ.*

We may uſe the world, but if wee delight in it, we breake the love we ſhould beare to him that created it.

Man hath neither perfect reſt or joy in this world, neither poſſeſſeth he alwayes his owne deſire.

He that loveth the world, hath inceſſant travell, but he that hateth it hath reſt.

The world hath ſo many ſundry changes in her vanitie, that ſhe leadeth all men wandring in unſtedfaſtneſſe.

He which ſeeketh pleaſures from the world, followeth a ſhadow, which when he thinketh he is ſureſt of, it vaniſheth away, and turneth to nothing, *Socrat.*

The world, the fleſh, and the divell, are three enemies that continually fight againſt us, and wee have great neede to defend us from them.

The vanities of this world bewitch the minds of many men.

God created this World a place of pleaſure and reward; wherefore ſuch as ſuffer in it adverſity, ſhall in another world be recompenced with joy, *Hermes.*

He which delighteth in this world, muſt either lack what he deſireth, or elſe loſe what he hath wonne with great paine.

Hee that is enamoured of the world, is like one that entreth in the Sea; for if hee eſcape perils, men will ſay hee is fortunate, but if hee periſh, they will ſay, hee is wilfully deceived.

Hee that fixeth his minde wholly upon the World, loseth his soule; but he that desireth the safety of his soule, little or nothing regardeth the World.

After the old Chaos was brought into forme, the Poëts faine that the World was divided into foure Ages; the first was the Golden Age, the second was the Silver Age, the third the Brazen Age, and the fourth the Iron Age: all which may bee more largely read of in the first book of *Ovids Metamorphosis*.

The World in the foure Ages thereof may bee compared unto the foure seasons of the yeare: the first resembling the Spring-time, the second, Summer; the third, Autumne; and the fourth, Winter, *Perdicas*.

Hee that yeeldeth himselfe to the World, ought to dispose himself to three things which he cannot avoid; First, to poverty, for he shall never attaine to the riches that he desireth: Secondly, to suffer great paine and trouble: Thirdly, to much businesse without expedition, *Solon*.

Mundus regitur numine deorum, estque quasi communis urbs, & civitas omnium, Cicero.

Mundus magnus homo, homo parvus mundus esse dicitur.

Of Beginning.

Defin. *Beginning is the first appearance of any thing; and there can be nothing without beginning, but onely that Almighty power, which first created all things of nothing.*

Evill

EVill beginnings have most commonly wretched endings.

In every thing, the greatest beauty is to make the beginning plausible and good.

It is better in the beginning to prevent, then in the exigent to work revenge.

That thing never seemeth false that doth begin with truth.

The Preface in the beginning makes the whole Book the better to be conceived.

Nature is counted the beginning of all things, death the end, *Quintil.*

To begin in truth, and continue in goodnesse, is to get praise on earth, and glory in heaven.

The beginning of superstition, was the subtilty of Sathan; the beginning of true Religion, the service of God.

There is nothing wisely begun, if the end be not providently thought upon.

Infants begin life with teares, continue it with travels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our own power, but the end thereof resteth at Gods disposing, *Stobæus.*

Never attempt any wicked beginning in hope of a good ending.

The most glorious and mighty beginner is God, who in the beginning created the world of nothing.

Small faults not hindred in the beginning, amount to mighty errours ere they bee ended.

A worke well begunne is halfe ended, *Plato.*

In all workes the beginning is the chiefeſt, and the end moſt hard to attaine.

The beginning, the meane, and the end, is a legacie which every one enjoyeth.

Sodaine changes have no beginning.

Nothing is more ancient then beginning.

That which is betweene the beginning and the end is ſhort, *Greg.*

The feare of God is the beginning of wiſedome, *Sirach.*

The beginnings of all things are ſmall, but gather ſtrength in continuance.

The beginning once known, with more eaſe the event is underſtood.

Begin nothing before thou firſt call for help of God; for God, whoſe power is in all things, giveth moſt proſperous furtherance, and happy ſucceſſe, unto all ſuch acts as we do begin in his name.

Take good adviſement ere thou begin any thing, but being once begun, be carefull ſpeedily to diſpatch it.

Hee that preventeth an evill before it begin, hath more cauſe to rejoyce then to repent.

Take good heed at the beginning to what thou granteſt, for after one inconvenience another will follow.

Begin to end, and ending ſo begin,
As entrance to good life be end of ſin.

Principiis obſta; ſerò medicina paratur,
Cùm mala per longas invaluere moras.

Principiis

Principii nulla est origo, nam ex principiis oriuntur omnia, ipsum autem nulla ex re alia nasci potest.

Of Ending.

Defin. *The end is that whereto all things are created by God, which is the glory of his name, and salvation of his elect; albeit the order which he observeth, the cause, reason, and necessity of them are hid in his secret counsell, and cannot be comprehended by the sense of man.*

THe end of the world is a good mans meditation, for by thinking thereon he preventeth sin, *Basil.*

The end of trouble bringeth joy, and the end of a good life everlasting felicity.

What thing soever in this world hath a beginning, must certainely in this world have also an ending.

The last day hath not the least distresse.

Felicitie is the end and aime of our worldly actions, which may in this life be described in shadowes, but never truely attained but in heaven onely.

Nothing is done, but it is done to some end, *Aristotle.*

The end of labour is rest, and the end of foolish love repentance.

The end is not onely the last, but the best of every thing, *Arist.*

The end of every thing is doubtfull, *Ovid.*

The end of warre is a just Judge, *Livie.*

As there is no end of the joyes of the blessed, so there is no end of the torments of the wicked, *Greg.*

The

The end wee hope for is ever leſſe then our hopes.

What was doubtfull in the beginning is made certaine by the end thereof.

Seeing the event of things does not anſwer to our wils, we ought to apply our wils to the end of them, *Ariſt.*

The end of a diſſolute life, is moſt commonly a deſperate death, *Bion.*

Our life is given to uſe and to poſſeſſe, but the end is moſt uncertaine and doubtfull.

The end of ſorrow is the beginning of joy.

At the end of the worke the cunning of the work-man is made manifeſt.

Good reſpect to the end, preſerveth both body and ſoule in ſafety.

Before any fact be by man committed, the end thereof is firſt in cogitation.

Many things ſeeme good in the beginning, which prove bad in the end.

Exitus acta probat, careat ſucceſſibus opto,
Quiſquis ab eventu facta notanda putat.
Multa laudantur in principio, ſed qui ad finem perſeverat beatus eſt.

Of Day or Light.

Defin. *The word* Dies, *which ſignifieth a day, is ſo called*, quod ſit divini operis. *It is Gods faire creature, and the cheerefull comfort of man who by his word made the light thereof to beautifie it to the worlds end.*

THoſe children which are borne betweene the foure and twenty houres of midnight, and

and midnight, with the Romans are ſaid to be borne in one day.

Numa Pompilius, as he divided the yeare into moneths, ſo hee divided the moneth into dayes, and called them *Feſtos*, *Profeſtos*, and *Interciſos*; the firſt dedicated to the gods, the next to men for the diſpatching of their buſineſſe; the laſt as common for their gods as men.

A day naturall hath twenty and foure houres, a day artificiall hath twelve houres.

The day beginneth with the Ægyptians at Sun-ſetting, and with the Perſians at Sunne-riſing.

The Athenians account all the time from the ſetting of the Sun to the ſetting of the Sun againe but one day.

The Babylonians count their day from the Sun-riſing in the morning, till the Sun-riſing the next.

The Umbrians, an ancient people in Italy, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evill living man, loveth darkneſſe, and hateth the light.

One day taketh from us the credit that another hath given us and the laſt muſt make reckoning of all the reſt paſt.

By dayly experience we waxe wiſer & wiſer,

Hee that refuſeth to amend his life to day, may happen to be dead ere to morrow.

Let no day bee ſpent without ſome remembrance how thou haſt beſtowed thy time.

Veſpaſian thought that day loſt, wherein he had not gotten a friend.

Of all numbers, we cannot skill to number

one

our dayes: we can number our sheep, our oxen, and our coine, but we think our dayes are infinite, and therefore wee cannot number them.

One day the valiant brood
Of *Fabius* sent to fight:
Thus sent, one day did see
Them nobly dead ere night.

The Romans called *Jupiter Diespiter*, which signifieth the father of the day, or light.

Light is sometimes taken for day, and darknesse for night.

No day commeth to man, wherein he hath not some cause of sorrow, *Quintil.*

The entrance of adolescency is the end of infancy, mans estate the death of youth, and the morrow dayes birth the overthrow of this dayes pride.

Light is the Queene of the eyes, *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life; night of death.

The pleasure of the day, is the Sunne, called of the Philosophers, the golden eye, and heart of heaven.

The light of learning is the day of the mind, *August.*

Every day that passeth, is not to be thought as the last, but that it may be the last, *Senec.*

The Sun melteth waxe, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum est, sed prolongare Tonantis.
Optima quæque dies miseris mortalibus ævi
Prima fugit, subeunt morbi, tristisq; senectus,
Et labor, & duræ rapit inclementia mortis.

Of

Of Night.

Defin. *Night or darkeneſſe is the time of reſt and peace after labours, being commonly that part of the day natural, in which the Sun is hidden from us, cleering the Antipodes.*

THe longer the night is in comming, the more it is deſired of the oppreſſed, yet no ſooner ſeene then wiſht to be departed.

Night is the benefit of Nature, and made for mans reſt, *Livius.*

Suſpition and feare are nights companions.

Darkeneſſe is not evill, but in compariſon of the light, *Auguſt.*

Every light hath his ſhadow, and every ſhadow of night a ſucceeding morning.

The darkeneſſe of our vertues, and not of our eyes is to be feared, *Auguſt.*

It is not darkeneſſe, but abſence of the light that maketh night.

Darkneſſe cannot be ſeene, *Aug.*

The breath wee breathe in the morning, is often ſtopt and vaniſhed before night.

Night followeth day, as a ſhadow followeth a body, *Ariſt.*

This our life is as it were night.

Night is more comfortable to the miſerable then the day.

Night which is the Nurſe of eaſe, is the mother of unquiet thoughts.

Night, which is all ſilence, heares all the complaints of the afflicted.

The deeds of the night are lothſome to th

the day, neither hath light to do with darknes.

Night is warres enemie; yet it is the onely finder out of the martiall ſtratagems.

A darke night and a dead reſolution, begets cauſe of the dayes lamentation.

Night is the cloake to cover ſinne, and the armour of the unjuſt man, *Theophr.*

Night begets reſt, and reſt is the refreſhing of tyred ſpirits.

What ever is over-wearied by the dayes exerciſe, is as it were new borne by the nights reſt and quiet, *Tully.*

Night and ſinne hold affinity, and joyntly ayde each other.

It is impoſſible to weare out the day in travell, if ſome part of the night bee not ſpent in reſt.

Ut jugulent homines ſurgunt de nocte latrones,
Ut teipſum ſervare non expergiſceris? Horat.
Interiores tenebræ cæcitas mentis, exteriores infernus.

Of Wickedneſſe.

Defin. *Wickedneſſe is any ſinne, vice, or evill committed or imagined in the whole courſe of our lives, and the meane by which wee loſe Gods favour, and expoſe our ſelves to the danger of Hell fire.*

THe proſperity of evill men is the calamitie of the good.

When wicked men rejoyce, it is a ſigne of ſome tempeſt approaching.

It is the corruption of the good, to keepe company with the evill.

Re-

Rejoyce as often as thou art despised of evill men, and perswade thy selfe, that their opinion of thee is most perfect praise.

Ill men are more hastie then good men bee forward, in prosecuting their purpose.

Hee that worketh wickednesse by another, is guiltie of the fact committed himselfe, *Bias.*

It is better to destroy the wickednesse it selfe, then the wicked man.

Unexperienced evils doe hurt most.

The remembrance of evill things is to bee observed by the contemplation of good matters.

Philip King of Macedon assembled together the most wicked persons, and furthest from correction of all his subjects, and put them into a Towne which he builded of purpose, calling it *Penetropolis*, The City of wicked persons.

Continuance in evill doth in it selfe increase evill, *S. P. S.*

A wicked life is the death of the soule, *Chrys.*

Who can bee more unfortunate, then hee which of necessity will needs be evill?

Whosoever hee bee that spareth to punish the wicked, doth thereby much harme to the good, *Anachar.*

It is a praise to the godly to bee dispraised of the wicked, and it is likewise a dispraise to be praised of them.

Sinne blindeth the eyes of the wicked; but punishment opens them, *Greg.*

The wicked man is daily drawne to punishment, and is ignorant thereof.

The

The minde of an ill disposed person, is more unstable then the superficies of the water.

When wicked men bee in the midst of all their jollitie, then some misfortune comes knocking at the doore.

When the evill man would seeme to bee good, then he is worst of all.

He is evill that doth willingly associate himselfe with wicked men.

Wicked men are the divels shadowes.

Vertue is health, but vice is sickneſſe, *Plato.*

The wicked man attempteth things impossible, *Arist.*

The wicked man is ever in feare, *Plato.*

Hee wrongeth the good, that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it bee not wholly infected, yet it will savour something of the fathers filthinesse.

As vertue is a garment of honour, so wickednesse is a robe of shame.

Cursed is that man that knoweth not to be a man, but by his wickednesse is farre otherwise then he should be.

Hee that intendeth not to doe good, should refraine from doing evill; but it is counted evill if we refraine to doe good.

Purifie thine owne wickednesse, then prate of others sinnes.

The wicked man, in a monstrous kinde of pride never heard of before, glorieth and boasteth of his evill deeds.

When

When a man doth subject himselfe to the wicked affections of his owne minde, hee doth weaken and cut in sunder the strings of understanding, *Cicero.*

Wicked counsell is most hurtfull to the giver.

In good things nothing is either wanting or superfluous: which made the Pythagorians say; That wickednesse could not be comprehended, but godlinesse might.

The wayes to wickednesse are many, plaine and common; but to goodnesse are not many, but one, and that same is hard to finde, because it is but little trodden.

Non ob ea solùm incommoda quæ eveniunt improbis fugienda est improbitas: sed multò etiam magis, quòd cujus in animo versatur, nunquam sinit eum respirare, nunquam requiescere.

Si impietas improbè molita quippiam est, quamvis occultè fecerit, nunquam tamen confidet id fore semper occultum: plerumque enim improborum facta primò suspicio insequitur: deinde sermo atque fama: tum accusatorem judex, multi etiam se judicant, Cicero.

Of Infamie.

Defin. *Infamie is the liverie of bad deserts in this world, and that which for our malignities and evill doing staineth our names, and our successions, with a perpetuall disgrace, through the report of our misdeeds and unjust attempts.*

SHame and dishonour are to the greatest preventers of mishap.

Infamie

Infamie galleth unto death, and liveth after death.

Infamie and ſhame are inſeparable ſequels of Adulterie.

That man is very wicked and unhappie, whoſe life the people lament, and at whoſe death they rejoyce, *Solon.*

There is no greater infamy, than to be laviſh in promiſe, and ſlacke in performance.

Begging is a ſhamefull courſe, and to ſteale is a great blot of diſhonour.

Hee that hath borne ſaile in the tempeſt of ſhame, may ever after make a ſport of the ſhipwracke of his good name.

Infamie is ſo deep a colour, that it will hardly be waſhed off with oblivion.

Such as ſeeke to climbe by privie ſinne, ſhall fall with open ſhame.

They that covet to ſwimme in vice, ſhall ſinke in vanitie, *Crates.*

Greater is the ſhame to bee accounted an Harlot, then the praiſe to bee eſteemed amiable.

The infamy of man is immortall, *Plat.*

It were great infamy to the perſon, and no ſmall offence to the Common-wealth, to behold a man baſely toiling that deſerveth to governe, and to ſee him governe that deſerveth to goe to plough.

Shame is the end of treachery, and diſhonour ever fore-runs repentance.

What is once ſpotted with infamy, can hardly be worne out with time, *Aurel.*

When the ſtring is broken, it is hard to hit the white; and when a mans credit is called in

in queſtion, perſwaſions can little prevaile.

An honourable man ſhould never die, and an infamous man deſerveth not to live.

The infamous man is onely miſerable; for good men will not beleeve him, bad will not obey him, no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance, ſo infamie woundeth all.

The occaſions and greatneſſe of infamie, are better untried then knowne.

The tongue is the readieſt inſtrument of detraction and ſlander.

Every inferiour doth account that thing infamous, wherein hee ſeeth his ſuperiour offend.

It is infamie to ſeeke praiſe by counterfeit vertue.

It is infamy to diſpraiſe him that deſerveth well, becauſe he is poore; and to commend the unworthy, becauſe he is rich.

He that by infamy ſlandereth his friend, is moſt monſtrous.

To be praiſed of wicked men, is as great infamie as to be praiſed for wicked doings.

Pride is the cauſe of hatred, and ſloth of infamie.

The life of a noted infamous man is death.

Cicero inveying againſt *Cataline*, ſaith, Thy naughty and infamous life hath ſo obſcured the glory of thy predeceſſours, that although they have been famous, yet by thee they will come to oblivion.

If a mans good name bee not polluted, although

though he have nothing elſe, yet it ſtands him in more ſtead then the poſſeſſion of very great riches.

Emori præſtat per virtutem, quam per dedecus vivere, Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quam ignominiam, infamiam, contumeliam, dedecus fugiat? Cicero.

Of Diſhoneſty.

Defin. *Diſhoneſtie is an act which ingendreth its own torment, for from the very inſtant wherein it is committed, and with the continuall remembrance thereof, it filleth the ſoule of the malefactor with ſhame and confuſion.*

HE that is diſpoſed to miſchiefes, will never want occaſions.

Diſhoneſtie ruinates both fame and fortune.

Shame is the hand-maid to diſhoneſt attempts, *Crates.*

The inſatiate appetite of gluttonie, doth obſcure the interiour vertues of the minde.

He that feares not the halter will hardly become true, and they that care not for ſuſpects are ſeldome honeſt.

It is diſhoneſt victorie that is gotten by the ſpoile of a mans owne Countrey, *Cicero.*

There never riſeth contention in a Common-wealth, but by ſuch men as would live without all honeſt order.

The evill inclination of men, may for a time be

be dissembled, but being once at liberty, they cannot cloake it.

Many times the wicked beare envie unto the good, not because the vertuous suffer them to doe well, but for that they will not consent with them to doe evill.

Many bee so malicious and perverse, that they take more delight to doe evill to others, then to receive a benefit unto themselves.

If he be evill that giveth evill counsell, more vile he is that executeth the same.

Nothing is profitable which is dishoneſt, *Tully.*

Then mischiefe is at the full ripeness, when as dishoneſt things bee not only delightfull in hearing, but also most pleasant in practice; and there is no remedie to be hoped for, where common vices are accounted vertues.

A man given to dishonesty, can neither be friend to himselfe, nor trusty to another.

The overthrow of a Common-wealth is the dishonesty of the Rulers.

Dishonesty is the serpent of the soule, which spoileth men of their ornaments and heavenly apparell.

All things are tolerable, save those things which are dishoneſt.

Calistes the Harlot said she excelled *Socrates*, because when she was disposed shee could draw his Auditors from him: No marvaile saith he, for thou allureſt them to dishoneſtie, to which the way is ready; but I exhort them to vertue, whose way is hard to finde.

Honesty is joyned with misery, dishonesty

with all kinde of worldly felicity; but the misery which we suffer for honesty, shall be turned to everlasting comfort; and that felicity gotten by dishonesty, shall be changed into perpetuall torment.

Sæpè dicspiter neglectus
Incesto addidit integrum:
Ravò antecedentem sceleſtum
Deſeruit pede pœna claudo, Horace.

Diſce bonas artes moneo Romana juventus.
Sit procul omne nefas: ut ameris amabilis eſto.

Of Vices in generall.

Defin. *Vice is an inequality and jarring of manners, proceeding from mans naturall inclination to pleaſures and naughty deſires.*

A Man seldome repenteth his silence, but he is often sorrowfull for his hastie speeches.

He that is rooted in sinne will hardly bee by good counsell reformed.

Who doubts of God with *Protagoras*, is an Infidell; who denieth God with *Diagoras*, is an Epicure and a Divell.

Consent and sinne are both of one kinde.

Vice is the habitude of sinne, but sin is the act of habitude.

He that pampers his flesh doth nourish many wormes, *Demonax.*

Excessive sleepe is found the bodies foe.

Lust bringeth short life, prodigalitie wretched life, and perseverance in sinne eternall damnation.

As

As by nature ſome men are more inclined to ſickneſſe then other ſome, ſo one mans mind is more prone then anothers to unrighteouſnes.

The ſickneſſe of old age is avarice, the errours of youth inconſtancy, *Theop.*

A moſt horrible and damnable offence is that to bee judged, whoſe revenge belongeth unto God, *Aug.*

Craft putteth on him the habit of policie, malice the ſhape of courage, raſhneſſe the title of valour, lewdneſſe the image of pleaſures; thus, diſſembled vices ſeeme greater vertues.

Where elders are diſſolute and paſt gravity, there the younger ſort are ſhameleſſe and paſt grace.

Every vice fighteth againſt nature.

Vice ruleth where gold raigneth, *Greg.*

We ought not to hate the man, but his vices, *Aug.*

There are more vices then vertues, *Greg.*

Riches gotten with craft, are commonly loſt with ſhame.

Folly in youth, and negligence in age, breeds at length woe to both; the one ending in ſorrowfull griefe, the other in lamentable miſery.

Where youth is void of exerciſe, there age is void of honeſtie.

Flattery and ſoothing great men in their humours, getteth more coyne then true ſpeeches can get credit, *Bias.*

Faire faces have gotten foule vices, ſtraight perſonages crooked manners, and good complexions bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſowre countenance is a manifeſt ſigne of a froward diſpoſition.

Sobriety without ſullenneſſe is commendable, and mirth with modeſty delectable.

Every vice hath a cloake, and creepeth in under the name of vertue.

We ought to have an eſpeciall care, leſt thoſe vices deceive us which beare a ſhew of vertue.

Craft oft times accompanieth policie, too much auſteritie Temperance, Pride a reſolute Minde, Prodigalitie Liberalitie, Fortitude Temeritie, and Religion Superſtition.

What Nation doth not love gentleneſſe, thankefulneſſe, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainfull, unhoneſt, and unthankefull perſon?

Cum fateamur ſatis magnam vim eſſe in vitiis ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam; contrariorum enim contraria ſunt conſequentia.

Qui voluptatibus ducuntur, & ſe vitiorum illecebris & cupiditatem lenociniis dediderunt, miſſos faciant honores, nec attingant Rempublicam, patiantur viros fortes labore, ſe otio ſuo perfrui, Cicero.

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent, ſo that they dare joyne together, to hurt thoſe which have beene their beſt friends, and them*

them to whom they are bound, both by bloud, nature, and benefits.

INgratitude challengeth revenge by custome, and is a vice most hatefull before God and man.

Ingratitude for great benefits maketh men to dispaire of recompence, and of faithfull friends causeth them to become mortall foes.

Impudency is the companion of that Monster ingratitude, *Stobæus.*

He is unthankfull that being pardoned sinneth againe.

There can be no greater injurie offered to a free minde and a bashfull face, then to bee called unthankfull; sith such reproaches sinke most deepely into the reputation of honour.

Ingratitude springeth either from covetousnesse or suspect, *Theophrast.*

It is a shamefull and unthankefull part, alwayes to crave, and never to give, *Marc.*

Princes rewarding nothing, purchase nothing; and desert being neglected, courage will be unwilling to attempt.

Benefits well bestowed establish a Kingdome, but service unrewarded weakneth it, *Archim.*

The nature of man is ambitious, unthankefull, suspectfull, not knowing rightly how to use his friends, or with what regard to recompence his well-willers for their benefits bestowed.

T is better to bee borne foolish, then to understand how to be unthankfull.

Ingratitude loseth all things in himselfe, in forgetting all duties to his friend.

To doe good to an unthankfull body, is to sow corne on the sand.

Two contraries give light one to the other, and ingratitude and thankefulnesse are best discerned one by the other.

There is no affection among men so firmely placed, but through unthankfull dealing it may be changed to hatred, *Bias.*

Two heads upon one body, is a monstrous sight, but one unthankfull heart in a bosome, is more odious to behold, *Bias.*

There cannot bee a greater occasion of hatred, then to repay good turnes with unthankfull dealing.

An ungratefull Commonwealth, which hath banished men of true desert, finding their hindrance by their absence, too late repenteth, *Lactan.*

Nothing waxeth sooner old then a good turne or benefit, *Diog.*

An unthankfull man is compared to a vessell bored full of holes, *Lucianus.*

Old kindnesse sleepeth, and all men are unthankfull, *Pindarus.*

The ungratefull man through his impudencie is driven to all villanie and mischiefe, and maketh himselfe a slave, *Xenophon.*

Plato called *Aristotle* a Mule, for his ingratitude, *Ælianus.*

The unthankefull man hath ever beene accounted a more dangerous buyer then the debtor, *Cognet.*

The ungratefull man is of worse condition then

then the Serpent, which hath venome to annoy others, but not himselfe.

Tis better never to receive a benefit, then to be unthankfull for it.

Thankfulnesse doth consist in Truth and Justice; Truth doth acknowledge what is received, and Justice doth render one good turne for another, *Stobæus.*

He is unthankfull, with whom a benefit perisheth, he is more ungratefull which will forget the same, but he is most ungratefull, that rendreth evill for the good he hath received, *Bias.*

He which receiveth a benefit, should not only remember but requite the same liberally and fruitfully; according to the nature of the earth, which rendreth more fruit then it receiveth seed, *Quint.*

The Ægyptians of all vices most abhorred ingratitude, in which (as *Tully* saith) all wickednesse is contained.

If wee be naturally inelined to doe good to them of whom wee conceive good hope, how much more are wee bound to those, at whose hands we have already received a good turne? *Seneca.*

Thou canst not call a man by a worse name, then to say he is an unthankfull person.

Plutarch interpreteth *Pythagoras Symbole*, of not receiving of swallowes, that a man ought to shun unthankfull people.

Xenophon among the praises which he gave unto *Agesilaus*, reputeth it a part of injustice, not onely not to acknowledge a good turne, but also if more be not rendred then hath been received.

Whosoever receiveth a benefit selleth his owne libertie, as who would say that he made himselfe subject to render the like.

The Lawes of Athens, Persia, and Macedonia, condemned the unthankfull person to death.

Lycurgus esteemed it a most monstrous ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchises for ingratitude were revoked.

An ungratefull person cannot bee of a noble mind, nor yet just, *Socrat.*

A man ought to remember himselfe how often he hath received courtesie and pleasure.

Every gentle nature quickly pardoneth all injuries, except ingratitude; which it hardly forgetteth.

Ingratitude was the cause of the sinne and death of man.

No mans life is voide of ingratitude.

The life of the ignorant is unthankfull, wavering, and unstayed in things present, through the desire of things to come, *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude; for the greater the increase of mortall men is, the more doth ingratitude augment, *Plat.*

Wee shall avoid this shamefull vice of ingratitude, if wee esteeme the benefit which wee receive of another greater then it is, and contrariwise repute that lesse then it is which we give.

The unworthier hee is that receiveth the benefit,

benefit, the more is he to be commended from whom it commeth.

Est aliqua ingrato meritum exprobare voluptas.

Ingratus, qui beneficium accepisse se negat quod accepit; ingratus qui id dissimulat; rursum ingratus qui non reddit; at omnium ingratissimus est, qui oblitus est.

Of Pride.

Defin. *Pride is an unreasonable desire to enjoy honours, estates, and great places: it is a vice of excesse, and contrary to modesty, which is a part of Temperance.*

HE that bruiseth the Olive-tree with hard Iron, fretteth out no oyle, but water; and he that pricketh a proud heart with perswasion, draweth out onely hate and envie.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour spun and woven, then their estate with the web of their life in one moment is sodainly broken.

Ambitious men can never bee good Counsellers to Princes.

The desire of having more, is a vice common to a Prince, and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an unsatiable crueltie and beastly nature, *Plut.*

Pride is the cause of the corruption and transgression of mans nature.

Pride cauſeth that worke to become wicked, which of it ſelfe is good; ſo that humble ſubmiſſion is better then the proud boaſting of our deeds; which cauſeth a proud man oftentimes to fall into more deteſtable vices then he was in before, *Plut.*

It is naturall to proud men to delight themſelves, and to ſet their whole minds upon vaine deſires.

Men that have their thoughts high, and their eſtates low, live alwayes a penſive and diſcontented life.

Pride ſhould of young men bee carefully avoided, of old men utterly diſdained, and of all men ſuſpected and feared, *Soc.*

Pride hath two ſteps, the loweſt bloud, and the higheſt envie.

Pride eateth gold, and drinketh bloud, and climeth ſo high by other mens heads, that hee breaketh his owne neck.

It is better to live in low content, then in high infamy; and more precious is want with honeſtie, then wealth with diſcredit.

Aſpiring pride is like a vapour, which aſcendeth high, and preſently vaniſheth away in ſmoak, *Plut.*

A proud heart in a begger, is like a great fire in a ſmall Cottage, which not onely warmeth the houſe, but burneth all that is in it.

The ſpring of pride is lying, as truth is of humility, *Philo.*

Men that beare great ſhapes and large ſhadows, and have not good nor honeſt minds, are like the portraiture of *Hercules* drawne upon the ſands.

The

The more beauty the more pride, and the more pride the more preciſeneſſe.

Ambition is the ground of all evils, *Tim.*

Pride is a Serpent, which ſlily inſinuateth her ſelfe into the minds of men.

Exalt one of baſe ſtock to high degree, and no man living will ſooner prove proud then hee.

An ambitious body will goe farre out of the right way, to attaine to the height which his heart deſireth, *S. P. S.*

Pride is the mother of Superſtition.

The proud man ſeeking to repreſſe another man, in ſtead of ſuperiority attaineth indignitie.

The proud man is forſaken of God; being forſaken, he groweth reſolute in impietie, and after purchaſeth a juſt puniſhment for his preſuming ſinne, *Plato.*

A proud man is compared to a ſhip without a Pilot, toſſed up and downe upon the Seas, by winds and tempeſt, *Aug.*

The Sonne of *Ageſilaus* wrote unto King *Philip*, who much gloried in ſome of his victories, that if he meaſured his ſhadow, he ſhould find it no greater after the victorie then it was before.

King *Lewis* the eleventh was wont to ſay, when Pride was on her Saddle, miſchiefe and ſhame was on the Crupper.

Pride, Envie, and Impatience, are the three capitall enemies of mans conſtancy, *Aug.*

Pride is alwayes accompanied with Folly, Audacitie, Raſhneſſe, and Impudency, and with Solitarineſſe, as if one would ſay, that

the proud man is abandoned of all the World, ever attributing to himselfe that which is not, having much more bragging then matter of worth, *Plato.*

Pride did first spring from too much abundance of wealth. *Antist.*

Chrysippus, to raise an opinion of knowledge to himselfe, would set forth those books in his own name, (a fault common in our age) which were wholly written by other men.

The proud boasting man doth faine things to bee, which indeed are not, or maketh them appeare greater then they are, *Ar.*

Pride is the mother of envie, which if that one bee able to suppresse, the daughter will be soone suppressed, *Aug.*

Husband-men thinke better of those eares of Corne which bow downe and waxe crooked, then those which grow straight, because they suppose to finde more store of graine in them then in the other.

Socrates, when he saw that *Alcibiades* waxed proud, because of his great possessions, shewed him the Mappe of all the World, and asked him whether hee knew which were his Lands in the territorie of Athens: who answered, They were not described there; How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the propertie of proud men, to delight in their owne fooliſh inventions.

Hee that knoweth himselfe best, esteemeth himselfe least, *Plato.*

The glory of the proud man is soone turned to infamy, *Salust.*

The proud man thinketh no man can bee humble, *Chryſoſt.*

Antiochus had that admiration of himſelfe, that hee thought hee was able to ſaile on the earth, and goe on the Seas.

Pompey could abide no equall, and *Cæſar* could ſuffer no ſuperiour.

It is a hard matter for a rich man not to bee proud.

If a proud rich man may ſcarcely be endured, who can away with a poore man that is proud?

The proud man reſembleth the Fiſherman in *Theocritus*, who ſatisfied his hunger with dreames of Gold.

The pride of unquiet and moving ſpirits, never content themſelves in their vocations, *Perdicas.*

Themiſtocles told the Athenians, that unleſſe they baniſhed him and *Ariſtides* they ſhould never be quiet.

Perdita tunc urbi nocuerunt ſecula, poſtquam Ambitus & luxus, & opum metuenda facultas, Tranſverſo mentem dubiam torrente tuleruni.

In rebus proſperis, & ad voluntatem noſtram fluentibus, ſuperbia magnopere eſt fugienda: nam ut adverſas res, ſic ſecundas immoderatè ferre levitatis eſt, Cicero.

Of Prodigality.

Defin. *Prodigality is the exceſſe of liberality, which comming to extremitie, proves moſt vicious, waſting vertues faſter then ſubſtance, and ſubſtance faſter then any vertue can get it.*

Prodi-

PRodigality without care, wasteth that which diligent labour hath purchased.

Prodigality is called the fire of the minde, which is impatient in heat, that it ceaseth not while any matter combustible is present, to burne necessary things into dust and cinders, *Plinie.*

Where prodigality and covetousnesse are, there all kinde of vices raigne with all licence in that soule, *Theop.*

Prodigalitie stirreth up evill warres, and seditious injuries, to the end that her humour may be fed; fishing in all troubled waters, that she may have wherewith to maintaine her prodigall expences.

Excesse of apparell is an argument of the inconstancy of the soule, and rather whetteth the eyes of the beholders to wicked desires, then to any honest thoughts, *Eras.*

Decke not thy selfe with curious wrought Tapestrie, and faire painted Pictures, but with temperance and honestie, *Epict.*

Poverty followeth superfluous expences.

Prodigality maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosive to his owne friends.

To spend much without getting, to lay out all without reckoning, and to give all without considering, are the chiefest effects of a prodigall minde.

Hee that giveth beyond his power is prodigall, he that giveth in measure is liberall, hee that giveth nothing at all is a niggard.

Prodigality is a speciall signe of incontinencie, *Mar. Aurel.*

Hee

He that is ſuperfluous in his dyet, ſumptuous in apparell, and laviſh of his tongue, is a Cookes hope, a Taylors thrift, and the ſon of repentance.

The end of much expence is great griefe.

Straton Dydonius could in no wiſe abide that any one ſhould goe beyond him in prodigall expences, whereupon aroſe a great contention betwixt *Nicocles Ciprius* and him, whileſt the one did what he could to exceed the other, *Theop.*

Who ſpends before he thrive, will beg before he thinke.

Riches laviſhly ſpent breed griefe to our hearts, ſorrow to our friends, and miſerie to our heires.

A proud Eye, an open Purſe, a light Wife, breeds miſchiefe to the firſt, miſery to the ſecond, and hornes to the third.

What is gotten with care, ought to be kept with wiſedome.

Prodigality is a diſſolution, or too much loſing of vertue, *Zeno.*

An unthrift is knowne by foure things; by the company he keepeth, by the Tavernes hee haunteth, by the harlots he cheriſheth, and the expence he uſeth.

As exceſſe in meates breeds ſurfet, in drink drunkenneſſe, in diſcourſe ignorance; ſo in gifts exceſſe produceth prodigality.

It is better to be hated for having much, then to be pitied for ſpending all, *Bias.*

Prodigality conſiſteth not in the quantitie of what is given, but in the habite and faſhion of the giver.

Hee

He is truly prodigall, which giveth beyond his ability, and where his gifts are needlesse.

It is not possible for a prodigall minde to be without envie, *Curtius.*

Prodigality concealing love, loves none whereby affection deceaseth, and amitie is made unstable.

Prodigall lavishing, and palpable sensuality, brought *Pericles*, *Callias* the Son of *Nipponicus*, and *Nicius*, not onely to necessitie, but to extreme poverty; and when all their money was spent, they drinking a poysoned Potion to another, dyed all three.

Prodigality is borne a Wonder, and dies a Beggar, *Menan.*

No kinde admonition of friends, nor feare of poverty, can make a prodigall man to become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting till it bee wholly consumed.

Fire consumeth fuell without maintenance, and prodigality soone emptieth a weake purse, without it be supplied.

The prodigall minded man neither observeth time, nor maketh end of riot, untill both himselfe and his Patrimonie be consumed.

A prodigall humour is hardly purged, because the nourishments are many and sweet.

The prodigall minded man, to spend lustily, and to fare daintily, so he have it, he cares not how he get it: and so he spends it, he cares neither on whom, or in what sort hee consume it.

O pro-

——O prodiga rerum
Luxuries! nunquam parvo contenta paratu,
Et quæsitorum terra pelagoque ciborum.
Ambitiosa fames, & lautæ gloria mensæ,
Discite quam parvo liceat producere vitam,
Et quantum natura petat.——

Of Gaming.

Defin. *Gaming is a stealing away of time, abusing our understanding in vaine things without any profit.*

Chilon, being sent from Lacedemonia to Corinth in Embassage, to intreat a peace betweene them, and finding the Noble-men playing at dice, returned back againe without delivering his message; saying, that he would not staine the glory of the Spartans with so great ignominie, as to joyne in societie with Dice-players.

Players at Dice, by the Councell of Constantinople under *Justinian*, were punished with excommunications.

Alphonsus, Sonne of *Ferdinando* King of Spaine, straitly commanded, that no Knight should presume to play at Dice or Cards for any money, or give his consent to any such play in his house, upon paine of forfeiting his wages for one whole moneth, and himselfe to bee forbidden another moneth and a halfe from entring into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitfull practices of cozening skill, or skilfull cosenage, without the discredit of a mans good name, by the marke

of

of reproach, or badge of open infamie.

The fame or good name of a man is no sooner in question, then when he is knowne to be a common Gamester.

It is no freedome to be licentious, nor liberty to live idly.

Such game is to be abhorred wherein wit sleepeth, and idlenesse with covetousnesse is onely learned.

The gain which ariseth to any party in play, should be bestowed upon the poore, to the end that both the Gamesters, as well the winner as the loser, might be equally punished, *Aug.*

Aurelius Alexander, Emperor of Rome, made a Law, that if any man was found playing at the Dice, he should be taken for frantick, or as a foole naturall, which wanteth wit and discretion to governe himselfe.

The same Emperour likewise after the promulgation of the fore-said law, counted Dice-players no better then theeves & extortioners.

Gaming at Cards and Dice, are a certaine kinde of smooth, deceitfull, and sleighty theft, whereby many are spoiled of all they have.

Who will not think him a light man, of small credit, that is a dice-player or a gamester?

How much cunninger a man is in gaming and dice-playing, so much the more is he corrupted in life and manners.

Justinian made a Law, that none privately or publikly should play at Dice or Cards.

Old mens gaming is a priviledge for yong mẽ.

The Divell was the first inventer of Dice and Gaming.

Dicing Comedians bring often tragicall ends.

Plato

Plato seeming to commend Table-play, compareth it to the life of man; as an evill chance may be holpen by cunning play, so may a bad nature be made better by good education.

Cicero in the Senate house put *Antonius* to silence, in saying he was a Dicer.

Dicing neither beseemeth the gravitie of a Magistrate, nor the honour of a Gentleman, for that the gaine is loaded with dishoneſt practices, and the losse with unquiet passions.

As a dead carkasse in an open field is a prey for many kinds of Vermine, so a plain minded man, is an assured prey for all sorts of shifters.

In Turkey hee is noted of great infamie, that is found playing for money, and grievous paines are appointed for punishment, if he returne to it againe.

The Lydians were the first inventers of gaming, when their Countrey was brought into great necessitie for want of victuals, to the end that by playing they might finde some meane to resist and sustaine hunger the better.

Horace avoucheth in his time, that Dice-playing was forbidden by their Law.

Lewis the eighth King of France made a law, that all sports should be banished his realme except shooting.

Cyrus, to punish them of *Sardis*, commanded them to passe away their time in playing and banqueting; thereby to render them lesse men, and keep them from rebellion.

Ars aleatoria, dum aliena concupiscentia sua profundit, patrimonii nullam reverentiam tenet.

Est ars mendaciorum, perjuriorum, furtorum, litium,

litium, injuriarum, homicidiorumque mater, est verè malorum dæmonum inventum, quæ exciso Asiæ regno inter eversæ urbis manubias, varia sub specie migravit ad Græcos.

Of Covetousnesse.

Defin. *Covetousnesse is a vice of the soule, whereby a man desireth to have from all parts without reason, and unjustly with-holdeth that which rightly belongeth unto another bodie: it is also a sparing and niggardlinesse in giving, but open handed to receive whatsoever is brought, without conscience, or any regard whether it bee well or ill attained.*

THe property of a covetous man, is to live like a Begger all dayes of his life, and to be found rich in money at the houre of his death, *Archim.*

Gain gotten with an ill name is great losse.

Covetous men little regard to shorten their lives, so they may augment their riches.

Treasures hoorded up by the covetous, are most commonly wasted by the prodigall person.

He that coveteth riches, is hardly capable of good instruction, *Plotin.*

It is an hard matter for a man to bridle his desire, but he that addeth riches thereunto is mad.

Covetousnesse is a vice of the soule, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which belongeth to another, *Arist.*

Covetousnesse is sparing in giving, but excessive in receiving. Cove-

Covetouſnes is a blind deſire of good, *Luc.*

Unto a covetous man the obtaining of that he would, is alwayes unto him the beginning of the deſire of having.

Covetous men ſcrape together like mighty men, and ſpend like baſe, mechanicall, and handy-crafts men.

Covetous men are compared to Rats and Mice, that are in golden mines, which eate the golden oare, and yet nothing can bee gotten from them but after their death.

Gold is called the baite of ſinne, the ſnare of ſoules, and the hooke of death; which being aptly applyed, may be compared to a fire, whereof a little is good to warme one, but too much will burne him altogether.

It is better to be the ſheepe then the ſonne of a covetous man, *Diog.*

Pertinax being advanced to the degree of Emperour, did not forget his niggardlineſſe, but parted Lettice and Artichockes into two, that the one halfe might bee for his Dinner, and the other for his Supper.

Dionyſius the elder, being advertiſed of one that had hidden great ſtore of mony, commanded him upon paine of death to bring it to him; which he did, although not all, but with the remainder dwelt in another place, and beſtowed it upon inheritance; when *Dionyſius* heard thereof, hee ſent him that which hee tooke from him, ſaying, *Now thou knoweſt how to uſe riches, take that I had from thee.*

The Chariot of Covetouſneſſe is carried upon foure wheeles of Vices: Churliſh-

neſſe;

neſſe, faint courage, contempt of God, and forgetfulneſſe of death: drawne by two horſes, called Greedy-to-catch, and Hold-faſt: the Carter that driveth it, is Deſire-to-have, having a whip called Loth-to-forgoe.

A covetous man is good to no man, and worſt friend to himſelfe.

A covetous man wanteth as well that which he hath as that which he hath not.

He that coveteth much, wanteth much.

There is greater ſorrow in loſing riches, then pleaſure in getting them, *Pub.*

Covetouſneſſe is the roote of all evill, from whence doe proceed, as from a Fountaine of miſhap, the ruine of Commonweales, the ſubverſion of Eſtates, the wracke of Societies, the ſtaine of Conſcience, the breach of amity, the confuſion of the minde, injuſtice, briberie, ſlaughter, treaſons, and a million of other miſchievous enormities, *Aurel.*

All vices have their taſte, ſave onely covetouſneſſe.

The gaine of gold maketh many a man to loſe his ſoule.

A covetous man paſſeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetouſneſſe is the mother of povertie.

The excuſe of the covetous man, is, that he gathereth for his children, *Apollonius.*

The covetous minded man, in ſeeking after riches, purchaſeth carefulneſſe for himſelfe, envie from his neighbours, a prey for Theeves,

Theeves, perill for his Perſon, damnation for his Soule, curſes for his Children, and Law for his Heires.

A covetous rich man in making his Teſtament, hath more trouble to pleaſe all, then himſelfe took pleaſure to get and poſſeſſe all.

A covetous mans purſe is called the Divels mouth.

We feare all things like mortall men, but we deſire all things as if we were immortall, *Seneca.*

Covetouſneſſe in olde men is moſt monſtrous; for what can be more fooliſh, then to provide more money and victuals when he is at his journeys end?

Covetouſneſſe is a diſeaſe, which ſpreadeth thorow all the veines, is rooted in the bowels, and being inveterate, cannot be moved, *Tully.*

To flye from Covetouſneſſe, is to gaine a Kingdome.

Gold guides the Globe of the Earth, and Covetouſnes runs round about the world.

Moſt covetous is he which is carefull to get, deſirous to keep, and unwilling to forgoe.

By liberality mens vices are covered, by covetouſneſſe laid open to the world, *Aug.*

A covetous mans eye is never ſatisfied, nor his deſire of gaine at any time ſufficed.

The Gluttons minde is of his Belly, the Leacher of his Luſt, and the Covetous man of his Gold, *Ber.*

The covetous man is alwayes poore, *Aurel.*

Ardua res hæc eſt, opibus non tradere mores,
Et cum tot Cræſos *viceris eſſe Numam.*

uſque

Usque adeo solus ferrum mortemque timere
Auri nescit amor: pereunt discrimine nullo.
Amissæ leges, sed pars vilissima rerum
Certamen movistis opes.——

Of Usurie.

Defin. *Usurie of the Hebrewes is called biting: it is an unlawfull gaine got by an unlawfull meane, and that cruelty which doth not only gnaw the debtor to the bones, but also sucketh out all the bloud and marrow from him, ingendring money of money, contrary to nature, and to the intent for which money was first made.*

USury is compared to fire, which is an active and insatiable Element, for it burneth and consumeth all the wood that is laid upon it; so the Usurer, the more he hath the more hee desireth, and like Hell gates hee is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbours, and defraudeth himselfe.

The intent of Usury bewrayes the crime.

Usurie is the Nurse of Idlenesse, and idlenesse the mother of evils.

Amasis King of Ægypt made a Law, that the Pretor should call every one to account how they lived, and if by Usury, they should be punished as Malefactors.

There was a Law among the ancient Grecians and Romans which forbade all Usurie, surmounting one penny from an hundred by the yeere, and they called it *Unciary* Usury.

This Law was since that, brought to a halfpenny

penny a yeare among the Romans, and not long after Usury was clean taken away, by the Law *Genuntia*, because of usuall seditions which rose through the contempt of Lawes concerning Usury.

Usury makes the Nobleman sell his Land, the Lawyer his *Justinian*, the Physician his *Galen*, the Souldier his Sword, the Merchant his Wares, and the World his Peace.

Money engendreth Money, contrary to nature.

An Usurer is a more wicked man then a Thiefe, who was condemned but in double as much, *Cato.*

Usury is an ancient mischiefe, and cause of much civill discord.

A little lewdly come by, is the losse of a great deale well gotten.

Usury is like a Whirl-poole, that swalloweth whatsoever it catcheth, *Crater.*

Hee that with his Gold begets Gold, becomes a slave to his Gold.

Inordinate desire of wealth is the spring of Usury, and Usury subverteth credit, good name, and all other vertues.

Covetousnesse seeketh out Usury, and Usury nourisheth covetousnesse.

An Usurer can learne no truth, because hee loatheth the truth.

Usury taketh away the title of Gentry, because it delighteth in ignobility.

Usury oftentimes deceives the belly, and altogether lives careless of the soules safety.

As the greedy Ravens seeke after carrion for their food, so doth the covetous Usurer

hunt after coine to fill his coffers, *Philo.*

No kinde of people in the world are ſo notorious livers, nor uſe ſo much to falſifie their faith in all practices as Uſurers, *Plut.*

Appion in his firſt booke on Civill wars, writeth, that by an ancient law at Rome, Uſury was forbidden upon very great paine.

As hee which is ſtung with an Aſpe dyeth ſleeping; ſo ſweetly doth he conſume himſelfe which hath borrowed upon Uſury.

An Uſurer is more dangerous then a theefe, *Cato.*

Uſurie is moſt hated of thoſe whom ſhe doth moſt pleaſure.

Uſury maketh thoſe that are free-borne bond-ſlaves, *Publius.*

Uſury is the manifeſt ſigne of extreme impudencie, *Chryſ.*

To be an Uſurer, is to be a man-ſlayer, *Cato.*

Uſurers were not ſuffred to enter the Temple of ſparing and well ordered expence.

The Ægyptians and Athenians, ſeeing the errour of covetous Uſury to take footing in their Provinces, by approved judgement concluded, that by no inſtrument, plea, execution, or other meanes in Law, a body might bee detained, the originall being for corrupt gain.

In Thebes it was by ſtraight order forbidden that any man ſhould bee put in office, which in ten yeares before the election had practiſed any unlawfull chaffering.

By Uſury, money is brought forth before it be gotten.

Uſury is the daughter of Avarice and Ambition.

The

The more wealth that an Usurer winneth by his extortion, the more doth the sinne of covetousnesse daily corrupt his conscience.

The ill-gotten gaine that commeth by Usury, brings with it contempt, many curses and infamie.

Hee that liveth by the losse of the poore, meriteth the plague of God for his punishment.

——— *Turpia lucra*
Fœnevis, & velox inopes usura trucidat.
Non sunt facienda mala ut inde eveniant bona.

Of Deceit.

Defin. *Deceit or craft is the excesse of prudence, it is that which leadeth a man through wilfull ignorance, to oppose himselfe against that which he knoweth to be dutifull and honest, causing him under the counterfeit name of prudence, to seeke to deceive those that will beleeve him: This vice is the chiefest cause of ambition and covetousnesse, which most men serve in these dayes, but above all things it is an enemy to Justice and seeketh by all meanes to overthrow the true effect thereof.*

CRaft most commonly is repayed with craft, and he that thinketh to deceive another, is many times deceived himselfe.

The craftier and subtiler a man is, he more he is to be suspected and hated, as one that hath lost all credit or goodnesse, *Cic.*

All knowledge levelled from Justice, ought rather to be called craft then science.

Tis more wisdome sometimes to dissemble

wrongs, then to revenge them.

The difference betweene craft and wylinesse is, the one is in dexterity of wit naturall, the other is gotten by experience.

A mans looke is the gate of his minde, declaring outwardly the inward deceit which the heart containeth, *Livius.*

He that never trusteth, is never deceived.

Our negligence maketh subtle shift presume, where diligence prevents false deceit.

The serpent hidden in the grasse, stingeth the foot, and a deceitfull man under shew of honesty, oft-times deceiveth the simple.

There is nothing that sooner deceiveth the mind then hope, for whileſt our thoughts feed on it, we suddenly and assuredly lose it.

The man most deceitfull, is most suspectful.

It many times fals out, that what the heart craftily thinketh, the lookes deceitfully betray, *Leo.*

The deceitfull are like the Camelion, apt to all objects, capable of all colours; they cloake hate with holinesse, Ambition with good Government; Flattery with Eloquence; but whatsoever they pretend, is dishonesty.

Deceits are traps to catch the foolish in.

When there is a shew of some likelihood of truth in a lie, then are we sooneſt deceived by subtilty.

Light heads and sharpe wits, are most apt to deceive others by false tales.

It is a point of dishonesty in a man, to make shew of one thing, and doe another.

The Lawyers call that Covin, when to deceive

ceive another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the cleane contrary.

Fredericke the Emperour deſired, that his Counſellers would at the entring in of his Court lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deeds, and there ought to be ſuch an unity, that there be found no difference at all, for it is a great deceit, to ſpeake otherwiſe with our tongue, than wee meane with our heart, *Pacuvius*.

The Emperor *Pertinax* was ſirnamed *Chreſtologus*, that is to ſay, well ſpeaking, but ill doing.

Fortunes gifts are meere deceit, *Seneca*.

Wonder not that thou art deceived by a wicked man, rather wonder that thou art not deceived, *Demoſt*.

It is no deceit to deceive the deceiver.

Falſhood hath more wit to deviſe, then truth, *Plinius*.

He is not worthy to finde the truth, that deceitfully ſeeketh her, *Hier*.

It is more impious to be deceitfull, then to conceale the truth, *Hier*.

Deceit is a dangerous enemy to truth.

Alexander ſaid to *Antipater*, that outwardly he did weare a white garment, but it was lined with purple.

The deceitfull mans ſpeeches, may be likened to the Apothecaries painted pots, which carry the inſcription of excellent drugs, but within them there is either nought availeable, or elſe ſome poyſon contained, *Hier*.

Alexander being counſelled by *Parmenio*,

to seek the subversion of his enemies, by craft and subtiltie; answered, that his estate would not suffer him so to doe: but if he were *Parmenio* he would doe it.

All deceits are proper to a base and bad minde, but to be detested of an honest man.

The answers of the Oracles were alwayes doubtfull, and full of deceit.

He is worthy to bee abhorred, which beateth his braines to worke wickednesse, and seeketh by subtiltie to bring other men to miserie.

A deceitfull man chuseth hypocrisie and dissimulation for his companions.

Sic avidis fallax indulget piscibus hamus:
Callida sic stultas decipit esca feras.
Grave est malum omne quod sub aspectu latet.

Of lying.

Defin. *Lying is a false signification of speech, with a will to deceive; a sicknesse of the soule, which cannot be cured but by shame and reason: it is a monstrous and wicked evill, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth, and to the utterance of his praise.*

TAke heed of a lyar, for it is time lost to be led by him; and of a flatterer, for it is meere deceit to beleeve him.

Lying is a member of injustice, turning topsey turvie all humane society, and the amity due unto our neighbour, *Aug.*

As certaine it is to find no goodnesse in him

that

that useth to lie, as it is sure to finde no evill in him that telleth truth.

The lyar is double of heart and tongue, for he speaketh one thing and doth another.

From truth depraved are ingendred an infinite number of Absurdities, Heresies, Schismes, and Contentions, *Socrates*.

The Thiefe is better then a man accustomed to lie.

In Almaine, a lie hath beene alwayes extremely hated and shunned, as it were a plague: and bastards could never obtaine the price of any Occupation whatsoever, nor take degree in any Art or Science, *Xen*.

Thou canst not better reward a Liar, then in not beleeving what he speaketh, *Arist*.

Within thy selfe, behold well thy selfe; and to know what thou art give no credit to other men.

Pope *Alexander* the Sixth never did what he said, and his sonne *Borgia* never said what he meant to doe, pleasing themselves in counterfeiting and dissembling, to deceive and falsifie their faith, *Guic*.

It is the property of a lyar to put on the countenance of an honest man, that so by his outward habite, he may the more subtilly deceive, *Bias*.

Lying is contrary to nature, aided by reason, and servant or hand-maid to truth.

As the wormes doe breed most gladly in soft and sweet woods, so the most gentle and noble wits inclined to honour, are soonest deceived by Lyars and flatterers.

Through a Lie *Joseph* was cast into prison,

and St. *Chryſoſtome* ſent into baniſhment.

All kinde of wickedneſſe proceedeth from lying, as all goodneſſe doth proceed from truth, *Chilo.*

The Ægyptians made a Law, that every Lyar ſhould be put to death.

The ſhame of a Lyar is ever with him.

A Lye is not capable of pardon, *Xen.*

Lyars onely gaine this, that albeit they ſpeake the truth, yet ſhall they never bee beleeved.

Lying is contrary to nature, ayded by reaſon, and ſervant or handmaid to truth, *Plotin.*

The Scythians and Garamans followed the ſame Law, and condemned them to death that prognoſticated any falſe thing to come.

The Perſians and Indians deprived him of all honour and further ſpeech that lyed.

Cyrus told the King of Armenia, that a lie deſerved no pardon.

The Parthians for lying became odious to all the world.

There is no difference betweene a liar and a forſwearer; for whoſoever (ſaith *Cicero*) I can get to tell a lye, I may eaſily intreate to forſweare himſelfe.

An honeſt man will not lye, although it bee for his profit.

Lying in doctrine is moſt pernicious.

He that dare make a lye to his father, ſeeking meanes to deceive him, ſuch a one much more dareth to be bold to doe the like to another body.

Lyars

Lyars are the cauſe of all the ſinnes and crimes in the world, *Epictetus.*

A Lyar ought to have a good memory, leſt he be quickly found falſe in his Tale, *Plinie.*

It is a double lye, for a man to belye himſelfe, *Stobæus.*

A lye is the more hatefull, becauſe it hath a ſimilitude of truth, *Quintil.*

All Idolatry, Hypocriſie, Superſtition, falſe Waights, falſe Meaſures, and all cozenages, are called lying, to the end, that by ſo deformed a name wee ſhould the rather eſchew them.

A good man will not lye although it be for his profit, *Cicero.*

Alexander would conſent to nothing but truth, and *Philip* his father to all kind of falſhood.

Old men and Travellers lie by authority.

It is wickedneſſe to conceale the fault of that which a man ſelleth, *Lactan.*

Lying in a Prince is moſt odious, *Her.*

Si qui ob emolumentum ſuum cupidiùs aliquid dicere videntur, iis credere non convenit: falſum maledictum eſt malum mendacium.

Of Drunkenneſſe.

Defin. *Drunkenneſſe, is that vice which ſtirreth up luſt, griefe, anger, and extremity of love, and extinguiſheth the memory, opinion, and underſtanding, making a man twice a childe, and all exceſſe of drink and drunkenneſſe.*

THe ancient Romanes, would not ſuffer their wives to drink any wine.

The crafty Wraſtler (Wine) diſtempereth the wit, weakneth the feet, and overcometh the vitall ſpirits, *Ariſt.*

Wine burnes up beauty, and haſtens age.

Exceſſe is the worke of ſinne, and drunkenneſſe the effect of riot, *Solon.*

Thoſe things which are hid in a ſober mans heart, are oft time revealed by the tongue of a Drunkard.

Drunkenneſs is a bewitching divell, a pleaſant poyſon, and a ſweet ſin, *Aug.*

Drunkenneſſe maketh of a man a beaſt, a ſtrong man weake, and a wiſe man a foole, *Origen.*

Plato bade drunken and angry men to behold themſelves in a glaſſe.

The Scythians and the Thracians contended who ſhould drink moſt.

Argon, the King of Illyrium, fell into a ſickneſſe of the ſides, called the Pluriſie, by reaſon of his exceſſive drinking, and at laſt dyed thereof.

Sobriety is the ſtrength of the ſoule, *Pyth.*

Where drunkenneſſe is miſtreſſe, there ſecrecie beareth no maſtery.

Wine and women cauſe men to dote, and many times put men of underſtanding to reproofe.

Cleio, a woman, was ſo practiſed in drinking, that ſhe durſt challenge all men and women whatſoever, to try maſteries who could drink moſt and overcome the reſt.

The Vine bringeth forth three Grapes, the firſt of pleaſure, the ſecond of drunkenneſſe, the third of ſorrow.

Philip King of Macedon making warre upon the Persians, understood that they were a people which abounded in all manner of delicate Wines, and other wastefull expences; whereupon hee presently retyred his Armie, saying, It was needlesse to make warre upon them, who would shortly overthrow themselves.

Nothing maketh drunkennesse to be more abhorred, then the filthy and beastly behaviour of those men, whose stomacks are overcharged with excesse.

Steele is the glasse of Beauty, Wine the glasse of the minde, *Eurip.*

Intemperance is a root proper to every disease, *Plato.*

Sickenesse is the chastisement of intemperance, *Seneca.*

A drunken man, like to an old man, is twice a childe, *Plato.*

Drunkennesse is nothing else but a voluntary madnesse.

The Glutton and the Drunkard shall bee poore.

Wine hath drowned more men then the sea, *Pub.*

The first evill of drunkennesse, is danger of Chastity, *Amb.*

The Lacedemonians would often shew their Children such as were drunke, to the end they should learne to loath that vice.

Romulus made a Law, that if a woman were found overcome with drinke, shee should dye for her offence; supposing that this vice was the foundation or beginning of dishonesty and whoredome.

Calisthenes,

Caliſthenes being urged by one, to drinke as others did at Alexanders feaſt, anſwered, that he would not; for, ſaith he, who ſo drinketh to Alexander, had need of *Æſculapius*; meaning a Phyſician.

The Leopard, as many write, cannot bee ſo ſoone taken by any thing as by Wine; for being drunk he falleth into the toyles.

Wine, according to the ſaying of a late writer, hath drowned more men then the Sea hath devoured.

Drunkenneſs is a monſter with many heads, as filthy talke, fornication, wrath, murther, ſwearing, curſing, and ſuch like.

There are two kinds of Drunkenneſſe, one kinde above the Moone, as a celeſtiall drunkenneſſe, ſtirred up by drinking of heavenly drink, which maketh us only to conſider things divine; the reward of vertue is perpetuall drunkenneſſe, *Muſæus*.

Another kinde of Drunkenneſſe is under the Moone, that is, to be drunk with an exceſſe of drinking, which vice ought of all men to be carefully avoided.

Wine is the blood of the earth, and the ſhame of ſuch as abuſe it.

Wine enflameth the liver, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The Nazarites abſtained from drinking of any Wine or ſtrong drink.

Quid non ebrietas deſignat? operta recludit,
Spes jubet eſſe ratas, in prælia trudit inermem:
Sollicitis animis onus eximit, ac docet artes.

Facundi

Fœcundi calices, quem non fecêre disertum?
Contracta quem non in paupertate solutum?

Of Gluttony.

Defin. *Gluttony or surfeiting is the sworne enemie to Temperance, Daughter to excesse, and immoderate appetite: she is healths bane, and humanities blemish, lifes cockatrice, and the soules hell, except mercy wipe out the remembrance of so great a guilt.*

SUffice nature, but surfet not; supply the bodies need, but offend not.

Moderate dyet is the wise mans Cognizance, but surfeiting Epicurisme is a Fooles chiefest glory.

To live well and frugally, is to live temperately, and shun surfeiting: for there is great difference betweene living well, and living sumptuously; becausse the one proceeds of Temperance, Frugality, Discipline, and Moderation of the soule, contented with her own riches; and the other of Intemperance, Lust, and contempt of all Order and Mediocritie; but in the end the one is followed with shame, the other with eternall praise and commendation, *Plato.*

It is not the use of meat, but the inordinate desire thereof ought to be blamed, *Aug.*

Continencie in meate and drinke, is the beginning and foundation of skill, *Socrat.*

Wee cannot use our spirits well, when our stomacks are stuffed with meat, neither must we gratifie the body and entrayles onely, but the honest joy of the minde, *Cicero.*

The

The Hebrewes used to eate but once a day, which was at dinner; and the Grecians in like manner had but one meale, and that was at Supper.

Sobriety retaineth that in a wise mans thoughts, which a Foole without discretion hath in his mouth.

The belly is an unthankfull beast, never requiting the pleasure done, but craveth continually more then it needeth, *Crates.*

When wee eat, wee must remember we have two guests to entertaine, the Body and the Soule; whatsoever the Body hath, departs away quickly, but what the Soule receiveth, abideth for ever.

The wicked man liveth to eat and drinke, but the good man eateth and drinketh to live, *Plut.*

A rich man may dine when hee list, but a poore man when he can get meat, *Diog.*

The belly is the commanding part of the body, *Homer.*

It is a great fault for a man to be ignorant of the measure of his owne stomack, *Sen.*

As meat and drinke is food to preserve the body, so is Gods Word the nourishment for the soule, *Greg.*

A vertuous Soule hath better taste of godly discourse, then the body hath of well relished meat.

The first draught that a man drinketh, ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse, *Anacharsis.*

Then is the minde most apt to comprehend

all

all good reaſon, when the operations of the braine are not hindered by vapours, which exceſſe of feeding diſtempers it withall.

King *Cyrus* being asked by *Artabanus* (as he marched one day in Warre) what he would have bought him for his ſupper? Bread (quoth he) for I hope wee ſhall finde ſome Fountaine to furniſh us with drink.

Wiſedome is hindered through Wine, and underſtanding darkned, *Alphon.*

Nothing can be more abject and hurtfull, then to live as a ſlave to the pleaſure of the mouth and belly, *Saluſt.*

Diſeaſes gather together within our bodies, Which proceed no leſſe of being too full, then being too empty; and oftentimes a man hath more trouble to digeſt meate then to get meat.

How hard a matter is it to preach abſtinence to the belly, which hath no eares, and which will take no deniall, how ever the caſe ſtandeth?

By gluttony more dye, then periſh by the Sword.

Gluttonie ſtirreth up luſt, anger and love in extremity, extinguiſhing underſtanding, opinion and memory, *Plato*

Gluttony fatteth the body, maketh the mind dull, and unapt; nay, which is worſe, undermineth reaſon.

Wine hath as much force as fire: ſo ſoone as it overtaketh one, it diſpatcheth him, it diſcloſeth the ſecrets of the Soule, and troubleth the whole mind.

Homer

Homer approving that the Gods die not, because they eat not; alludeth that eating and drinking doth not onely maintaine life, but are likewise the cause of death.

Wee are sicke of those things wherewith we live: for there is no proper and peculiar seed of diseases, but the corruptions of those things within us which we eat, and the faults and errours wee commit against them, *Plut.*

Socrates inviting certaine of his friends to a Feast, was reproved for his slender provision; whereto he answered; If they be vertuous there is enough, but if they be not, there is too much.

They which are addicted to belly-service, not caring for the food of the mind, may well be compared to Fooles, that depend more upon Opinion then Reason.

It is an old Proverbe, Much meate, much malady.

Intemperance is a roote proper to every disease.

He that too much pampereth himselfe, is a grievous enemy to his owne body.

Vessels being more fully fraught then they are able to carry, do sinke; so fareth it with such as eat and drink too much.

By surfeit many perish, but hee that dyeteth himselfe prolongeth his life.

Excesse came from Asia to Rome, Ambition came from Rome to all the world.

Gluttony causeth innumerable maladies, and shortens mans life, *Horace.*

Surfeiting is the readiest meanes to procure

cure ſickneſſe, and ſickneſſe is the chaſtiſement of intemperate dyet.

Gorgias being demanded how he attained to the number of an hundred and eight yeares, anſwered, he never having eaten or drunke any thing through pleaſure.

Omne nocet nimium, mediocriter omne gerendū, Tantum cibi & potionis adhibendum eſt, ut reficientur vires, non opprimantur, Cicero.

Of Concupiſcence.

Defin. *Concupiſcence or luſt, is a deſire againſt reaſon, a furious & unbridled appetite, which killeth all good motions in mans minde, and leaveth no place for vertue.*

LUſt is a pleaſure bought with paines, a delight hatcht with diſquiet, a content paſſed with feare, and a ſinne finiſhed with ſorrow, *Demonax*.

Luſt by continuance groweth into impudency.

Shame and infamy, waite continually at the heeles of unbridled luſt.

Luſt is an enemy to the purſe, a foe to the perſon, a canker to the minde, a corroſive to the conſcience, a weakner of the wit, a beſotter of the ſenſes; and finally, a mortall bane to all the body, ſo that thou ſhalt finde pleaſure in the path-way to perdition, and luſting love the load-ſtone to ruth and ruine, *Plinie*.

Luſt in age is lothſome, in youth exceſſe; howſoever it is the fruit of idleneſſe.

Luſt

Luſt enforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Senſuall Vice hath theſe three companions, the firſt blindneſſe of underſtanding, the ſecond hardneſſe of heart, the third want of grace.

Draco wrote ſuch Lawes againſt Incontinency, that hee is ſaid not to have writ them with inke, but rather to have ſigned them with blood.

The channels which Rivers long time have maintained, are hardly reſtrained from their courſe; and luſt wherein we have beene long plunged, is hardly purged.

Such things as maintaine us in evill, or change our goodneſſe to wickedneſſe, are either nouriſhed or begun by luſt.

Pleaſure is the end of ſuperfluity, *Pla.*

Adultery is called the injury of Nature.

Concupiſcence is unſeparably accompanied with the troubling of all order, with impudencie, unſeemelineſſe, ſloth, and diſſoluteneſſe, *Plato.*

Our tongues moſt willingly talke of thoſe things, which our hearts moſt deſire.

Chaſtity is a puniſhment to the incontinent, and labour to the ſlothfull, *Sen.*

Adultery deſireth no procreation, but pleaſure, *Anſelm.*

Luſt maketh a man to have neither care of his owne good name, nor conſideration of the ſhame which his Poſterity ſhall poſſeſſe by his evill living.

This monſtrous ſinne altereth, marreth and

and drieth the body, weakning all the joynts and members, making the face bubbled and yellow, ſhortning life, diminiſhing memory, underſtanding, and the very heart.

Adultery is unlawfull Matrimony.

Adultery is hated even among beaſts.

Luſt is a ſtrong tower of miſchief, and hath in it many defenders, as needineſs, anger, paleneſſe, diſcord, love, and longing, *Diog.*

Concupiſcence doth injure, profane and defile the holineſſe of the ſoule.

The Corinthians for their incontinencie have been evill ſpoken of, for they were ſo unchaſte, that they proſtrated their owne daughters to enrich themſelves: Hence came the Proverb, It is not fit for every man to goe to Corinth: for they paid well for their pleaſure.

The Babylonians, Tyrrhenians, and Maſſalians, were greatly ſpotted with this vice; abuſing their bodies in ſuch monſtrous ſort, that they were deputed to live rather like beaſts then men.

Meretrix non diſsimilis mari, quod das, devorat, nunquam abundat.

Hoc unum in ore perpetuò habent meretrices, Da mihi, atq; Affer mihi.

Of Sloth.

Defin. *Sloth is a feare to endure labour, a deſiſting from the neceſſary actions both of body and minde: it is the ſink which receiveth all the filthy chanell of vice, and with that poyſonous ayre infecteth and ſpoileth the ſoule.*

A man

A Man being idle, hath his minde apt to all uncleanneſſe; and when the mind is voyd of exerciſe, the man is voyd of honeſty.

Sloth riſeth ſometimes of too much abundance.

Proſperity engendreth ſloth, *Livius.*

Sloth turneth the edge of wit, but ſtudy ſharpneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence, *Ariſt.*

Idleneſſe is the only nurſe and nouriſher of ſenſuall appetites, and the ſole maintainer of youthfull affections.

Travell is a worke that continueth after death.

Be doing alwayes ſomwhat, that the Divell find thee not idle, *Hieron.*

Idlenes is the ſepulchre of a living man, *Au.*

Sloth is the Divels Cuſhion or Pillow. *Ori.*

Idleneſſe teacheth much wickedneſſe, *Eur.*

They that do nothing, learne to do ill, *Cic.*

Idleneſſe is the Moat, that ſoreſt and ſooneſt infecteth the mind with many miſchiefes.

Idleneſſe is againſt Nature, *Cicero.*

The ſlothfull man ſleepeth in his owne want, *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleneſſe is the enemy of vertue, and the very traine of all wickedneſſe.

Sloth loſeth time, dulleth underſtanding, nouriſheth humours, choketh the braine, hinders theft, and diſpleaſeth God, *Galen.*

Sloth is the mother of poverty, *Senec.*

The Sluggard being neſtled in Ignorance, ſooneſt

soonest falleth into Atheisme.

The man that passeth his life slothfully without profit, ought to lose it without pity.

Idlenesse maketh of men women, of women beasts, of beasts monsters, *Hom.*

Study begetteth study, and sloth encreaseth sloth. *Amb.*

Pythagoras gave his Disciples this precept; Take good heed that thou sit not upon a bushell; meaning, that idlenesse ought especially to be eschewed.

Lust is quenched by labour, and kindled through idlenesse.

The idle heart is moved with no prayers, *Curtius.*

The rich man if he waxe idle, will be quickly poore.

Idlenesse is security, and labour is care.

In doing nothing men learne to doe ill, *Columella.*

The kinde of contemplation tending to solitarinesse, is but a glorious title to idlenesse, *S. P. S.*

Sloth is a feare of labour to ensue.

It is not for a man of authority to sleepe a whole night, *Homer.*

In idlenesse, beware of idlenesse.

Sloth is the step mother of Wisedome and Science, *Anacharsis.*

Men are borne to good works, whereof our soule may serve for a sufficient and invincible proof, seeing it is never still, but in continuall motion and action, *Cic.*

Idlenesse decayeth the health of the body, and no man ought to hide his life, *Plut.*

Where

Where nature hath beene friendly, there is a certaine vaine opinion which cauſeth ſlothfulneſſe, *Plato.*

The Bees can abide no drones among them, but as ſoone as any begin to be idle, they kill them, *Plut.*

The wiſe mans idleneſſe is his continuall labour, *Ber.*

Carthage was overcome, and Rome by Idleneſſe came to ruine, *Aug.*

——— *Variam ſemper dant otia mentem.*

Ignavia vitium eſt animoſæ partis, quod conſternitur periculis, præſertim mortis, Ariſt.

Of Preſumption.

Defin. *Preſumption is a violent paſsion of will, and an utter foe to prudence: it is that affection which truſteth and expoſeth the body to dangers, preſuming only upon vain hope and imagination, without either ground or reaſon.*

HEe that vaunteth of victory before he have won the field, may be counted more fooliſh then valiant, *Bias.*

Vaine and light men love commonly that which is forbidden by reaſon, and love nothing more then to follow their ſenſuall appetites.

Hee that preſumeth of his owne ſtrength is ſoone overcome, *Aug.*

A fault wilfully committed ought not to be forgiven.

To flye from that we ſhould follow, is to follow our owne deſtruction.

Hardineſſe without feare, is the ſifter of Follie

Preſumption

Presumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back, *Aug.*

It is a great presumption to looke for reverence of our elders, and to enjoyne our betters to silence, *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward, *Ber.*

There is more hope of a Foole, then of him that is wise in his owne conceit, *Solom.*

Take heede of rashnesse in resolution, and cruelty in Conquest; for the one is wilfull, and the other wicked: and as the first wants it, so the other shewes as little grace, whose fruits are pernicious to reason, and torment in conscience.

Hee that presumes on that hee knowes not, may lose an honour for a humour, *Curtius.*

Presumptuous attemps bring bad ends.

A festered sore must have a searching salve, and a shameleſse smile an open frowne.

It is an impudent and presumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill succesſe comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which seeth better then himselfe, *Bio.*

It is a troublesome, dangerous, insolent, and proud enterprise, for a man to take upon him with a Pen to governe a Common-weale, and with a Prince to reason of his life.

Hee is not wise, but arrogant, that dare

presume

preſume unasked to give a Prince counſell.

He that preſumeth to underſtand every thing, is thought to be ignorant in all things.

Every man preſumeth on his owne fancie, which maketh divers to leape ſhort through want of good riſing, and many ſhoot over for want of true aime.

Hee is very obſtinate, whom neither reaſon, nor experience can perſwade, *Chilo.*

Aſpiring thoughts, as they are lofty, ſo are they perillous.

To ſtraine further then the ſleeve will ſtretch maketh the Arme bare; and to skip beyond a mans skill, is to leap, but not to know where to light.

That which in the divels was the cauſe of their fall, that in men was the cauſe of death.

The man that preſumes to be wiſe, let him not contend with him that is enflamed with wrath; for if he faile to follow counſell herein, he ſhall either have his head broken by the furious, or his heart galled by the detractor.

Where men doe all t' at they will, they indeed preſume to doe that which they ſhould not, *Cicero.*

Preſumption is the chiefe ground and cauſe of all variance, hatred and miſchiefe.

Amongſt the ambitious men of the world, preſumption is a fury, and a continuall tempter.

The occaſion why Leaven was forbid unto the Jewes at the Feaſt of Eaſter, was to teach them to have a great care to keepe themſelves from pride and Preſumption, into which they fell that held any good opinion of their owne ſelves,

ſelves, and puffed themſelves up therewith, as the dough is puffed with the leaven, *Philo.*

Men ought not to deferre the amendment of their life to the laſt houre, becauſe the thiefe was ſaved; for as that was a preſident that none ſhould deſpaire, ſo was it but one example, becauſe none ſhould preſume.

He is too much preſumptuous, that ſtriveth to goe where another hath fallen, and too much unbridled, that ſearcheth not at all when others have periſhed before him.

Let him that thinketh he ſtandeth, take heed leſt he fall.

Nulla præſumptio pernicioſior quam de propria juſtitia aut ſcientia ſuperbire: O ſuperba præſumptio! & præſumptuoſa ſuperbia! Aug.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, ut cum aliis debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of Treaſon.

Defin. *Treaſon is that damned vice hated of God & man, wherwith perjured perſons being bewitched, feare not to betray themſelves, ſo they may either betray others, or their countrey: it is the breach of faith and loyalty with God, their governours, and countrey.*

THey are deceived that looke for any reward for Treaſon, *Curtius.*

The conflict with Traytors is more dan-

gerous then open enemies, *Livius.*

Traytors are like Moths, which eate the cloth in which they were bred; like Vipers, that gnaw the bowels where they were born; like Wormes, which consume the Wood in which they were engendred, *Agesi.*

Trechery hath alwaies a more glozing shew then the truth, and flattery displaies a braver flag then faith.

No place is safe enough for a Traitor, *Amb.*

Once a Traitor, and never after trusted, *Li.*

Who will not with *Antigonus* make much of a Traitor, going about to pleasure him? but having his purpose, who will not hate him to the death?

Such as are Traytors to their Prince, and perjured to God, deserve no credit with men.

Trechery ought not to bee concealed, and friends have no priviledge to be false.

Such as covet most bitterly to betray, first seek most sweetly to entrap, *Philip.*

Traitors leave no practice undone, because they will not, but because they dare not.

Victory is not so earnestly to be sought, as treason to be shunned.

A good Warriour ought to commit the fortune of his Warre to the trust of his own vertue, not to the impietie and treason of his enemies.

Many men love the treason, though t hey hate the Traytor.

Many conspire valiantly, but end wretchedly.

Traytors have continuall feare for their bedfellow, care for their companion, and the sting

sting of conscience for their torment, *Mant.*

A light head, an ambitious desire, a corrupt conscience, and ill counsell, soone breed a traytor.

Where the peoples affection is assured, the traytors purpose is prevented, *Byas.*

There are many Traytors in Common-weales, whom it is better to forbeare then to provoke.

Of rash hopes proceed perillous ends, and of execrable treasons, damnable successe.

Traytors about the Thrones of Princes, are like wolves about the folds of Sheepe.

One scabbed Sheepe will infect a whole flocke, and one Traytor subvert the whole Monarchy.

He is worthily hated of all men, that beareth not a faithfull heart to his Countrey.

No wise man at any time will trust a Traytor, *Tully.*

Nec colloquiorum de prætextu paris proditiones urbium tententur, fianiq; interlocutores, maximè cavendum est.

Proditores urbium sæpè ne ipsi quidem proditionem evadunt, sed ab hoste trucidantur.

Of Desperation.

Defin. *Desperation is a sorrowfulnesse without all hope of better fortune, a vice which falsely shadoweth it selfe under the title of fortitude and valour, and tickling the vaine humours of the vaine-glorious, carries them to ignoble and indifferent actions, to the utter losse of their soules and bodies.*

DEſperation is a double ſinne, and finall impenitence hath no remiſſion.

It is better to be called a daſtardly coward, than a deſperate caitiffe.

Let no man deſpaire of Grace, although he repent in his latter age: for God judgeth of mans end, and not of his life paſt, *Ber.*

Deſperation ſpringeth from the ignorance of God, *Aug.*

It is better to prolong our life in miſery, than to haſten our owne death without hope of mercy, *Lactan.*

Love wanting deſire makes the mind deſperate, and fixed fancie bereft of love, turneth into furie.

There is no offence ſo great, but mercy may pardon, neither is there any thing ſo deſperate, which time cannot cure.

Deſperate is the fruit of diſordinate ſinne, which becomming his owne Judge, proves his owne executioner.

The feare of inevitable puniſhment, is the cauſe of deſperation, *Stob.*

Nothing doth more torment a man, than forſaking hope, *Quin.*

Deſperation preferreth profit before honeſty, *Eraſ.*

Let no man deſpaire of that thing to be effected, which hath been done already.

Extreme feare and danger makes cowards deſperately adventurous; and what perſwaſion could not make conſtant, miſery hath made deſperate.

Reſolution is grounded on honour, deſperateneſſe on danger.

For-

Fortune desperately attained, is as desperately lost, and despaire suddenly entertained, is a token of a wretched conscience.

Despaire comes of the feebleneſſe of courage, and the lacke of wit.

To him that is subject to passion, despaire is ever attendant.

He that is desperately inclined to his owne will, is ever most neere to the wrath of God.

Despaire leadeth damnation in chaines, and violence layes claim to the wrath of God, *Ber.*

Despaire and revenge deprive men of the mercy of God, and cleane blotteth out the memory of their former deeds.

Of all the perturbations of mans mind, despaire is the most pernicious, *Livius.*

Many reading *Plato* his booke of the immortality of the soule, have laid violent hands upon themselves.

He that through the burthen of his sinnes breakes forth into desperation, wilfully refuseth the mercy of the Almighty.

When hope leaveth a man, feare beginneth to conquer him, *Plato.*

The soules first comfort, is to avoyde the fault, the next not to despaire of pardon.

Desperation is a certaine death, *Aug.*

As he which without licence breaketh a Prison procureth his owne death, so in the World to come shall he be perpetually punished, which contrary to the will of God will set the soule at liberty, *Plato.*

Vincitur haud gratis jugulo qui provocat hostem.
Qui nil potest sperare, desperet nihil.

Of Hereſies and Heretikes.

Defin. *Hereſie is a wilfull and obſtinate opinion, grounded in the mind: the ſiſter of ignorance, a profeſſed enemy to all truth, preſumptuouſly oppoſing it ſelfe againſt the Principles of Faith and true Religion.*

AFter the aſcenſion of Chriſt into Heaven, divers by the inſtigation of the divell ſaid, as *Simon* the Samaritane, and others, who ſought to ſeduce the people from the true faith they embraced, teaching and preaching Hereſies, *Juſtinus.*

Hereſie ſtreweth the plaine and open way of truth with thornes and brambles.

Marcion heaping hereſie upon hereſie, ſaid that *Cain*, the Sodomites, and the Egyptians, and all nations that have excelled in wickednesſe, met Chriſt in hell, and by him were delivered, *Irenæus.*

Montanus calling himſelfe the Holy Ghoſt, he ſtrangled himſelfe, *Nicephor.*

The Valentinians ſaid, that Chriſt tooke not fleſh of the Virgin *Mary*, *Poly.*

The Church of Corinth was corrupted, not onely in manners, but alſo in doctrine.

Arius that arch-hereticke, his bowels burſt in ſunder, *Theod.*

The Adamites, denominated from Adam, adminiſter their Sacrament naked: they call their Church Paradiſe.

Abelites require ſuch chaſtity in marriage, that they admit no copulation betweene man and wife. This Hereſie was ſoone ſuppreſſed.

Orige-

Origeniſts and Saduces, deny the Reſurrection.

Aquarii uſed not wine, but water, in the Sacrament.

If we follow our owne imaginations, neglecting the truth, we renounce our ſalvation, and yeeld our ſelves ſubject to Satan.

The Nicholaites maintaine the community of their wives, *Euſ.*

Antioch was never without Heretikes; for within the ſeventh yeere of *Julius*, the greater part thereof was conſumed with fire from heaven, the other deſtroyed by earthquake.

Neſtorius denyed *Mary* to be the Mother of Chriſt: after hee was baniſhed, his tongue was eaten up with worms, and he died miſerably, *Evag.*

They which through the dimneſſe of their mind, and want of underſtanding, do contemn the true and living God, do pleaſe themſelves with all manner of peſtilent errours, *Amb.*

Some not conſidering that cleere and heavenly light, which commeth from God, they fall into the gulfe, and ſinke to the bottome of that moſt foule and filthy puddle of all falſe Opinions, Errours, Hereſies, and worſhipping of falſe gods, *Amb.*

An heretike doth corrupt the ſincerity of the Faith and Doctrine of the Apoſtles, *Auguſt.*

A ſchiſmaticke, although he ſin not at all againſt the pure Doctrine and ſincere faith, yet he raſhly ſeparateth himſelf from the Church, breaking the bond of unity, *Aug.*

If Cockle appeare in the Church, yet ought

neither our faith nor charity be letted; we muſt rather learne to be good Corne, *Cyp.*

While ſome men alwayes take to themſelves a further dominion then peaceable juſtice requireth, they periſh from the Church; and while they proudly lift up themſelves, blinded with their owne preſumption, they are bereft of the light of the truth, *Greg.*

The Church oft placed amidſt much chaffe and cockle, ſuffereth many things; and yet whatſoever is either contrary to faith or good life, ſhe alloweth not, neither holds ſhee her peace, neither doth ſhe it.

De nucleo olivæ, intus optimæ & ſuaviſſimæ, ventoſa & vana caprificus exurgit; ita & hæreſes de noſtra fructificaverunt non noſtræ degeneret veritatis grano & mendacio ſilveſtres. Tertullianus.

Omnia hæreticorum dogmata inter Ariſtotelis *&* Chryſippi *ſpineta ſedem ſibi & requiem repererunt,* Hieronymus.

Of Devils.

Defin. *Devils are our tempters to ſinne, blaſphemie, and all other evils: they that ſtand in feare of God, take pleaſure in that which diſpleaſures them.*

THe devill labours to deceive man, and greatly envies that any ſhould be ſaved.

Satan is a ſubtile fiſher, and uſeth great cunning in caſting of his net, and ſearcheth out the veine of water, wherein every man is delighted, *Baſil.*

The

The Devill by degrees worketh the destruction of man.

Christ fisheth with an angling rod, and catcheth but a few: the devill with a broad net, and draweth up multitudes, *Chrys.*

The devils baite is sweeter then Christs, and that is the cause he taketh so many, *Hier.*

Christ fishing tooke foure, *Simon*, *Andrew*, *James*, and *John*; the divell walking by the sea of this world, may in as little space catch foure thousand.

Through the envie of the devill sinne entred into the world.

The devill was the first authour of lying, the first beginner of all subtle deceits, and the chiefe delighter in all sinne and wickednesse, *Philo.*

Divers spirits were wont to deceive people, either by mis-leading them in their journyes, or murdering them in their sleepes, *Psellus.*

The Devils, not able to oppose God in himselfe, assault him in his members, *Aug.*

The Devill intangleth youth with beauty, the Usurer with gold, the ambitious with smooth lookes, the learned by false doctrine.

The Devill oft-times speakes truth in Oracles, to the intent they might shadow their falshoods the more cunningly, *Lactan.*

The Devils (as being immortall spirits, and exercised in much knowledge) seeme to worke many things, which in truth are no miracles, but meere workes of nature.

All the great power of Devils, proceedeth from the just indignation of God, who by

such whips chastiseth the wicked, and exerciseth the good.

The devils have divers effects, the one troubles the spirit, the other molesteth the body; some insinuate and steale into our hearts, where depraved desires are ingendred; or else into our understanding, to hinder the use and office of reason.

The power of God, and not the devill is to be feared, *Greg.*

The invisible enemy is overcome by faith.

The devils have will to hurt, but they want power, *Aug.*

The devill is overcome by humility.

The devill is strong against those that entertaine him, but weake against those that resist him, *Aug.*

From evill spirits proceedeth Art magick, whereby the slavish practisers of that damnable Art, by many false miracles deceive the simple, and confound themselves.

He that giveth his word to the devill, breaketh his bond with God, *Luther.*

The devill, temptation, and sinne, were the occasions of mans fall.

The hearts of the Reprobates containe as many devils as unchaste thoughts, *Greg.*

The devill in the last day shall rise against us in condemnation, for that he hath beene more carefull to get soules then wee to save them, *Bernard.*

The devill doth easily hit with his arrowes the proud men of this world, but the humble he misseth. The Archer sooner doth hit a great marke then a little one, *Amb.*

The

The devill is to some a Lion, to some an Ant, *Greg.*

The devill ceaseth to tempt them whom he hath already won.

The devill, though he seeth not our thoughts, yet by outward signes hee many times doth know them, as by our words.

The devill is the father of lies, and the chiefe author of all deceit.

The devill tempteth the righteous one way, and the wicked another way, *Greg.*

The devill presents before us many vaine delights, to the intent he might the better keepe our mind from godly meditation.

What sinne soever hath beene by man at any time committed, was first by the devill invented.

The devill first accuseth us of our evill words, next of our evill workes, lastly, of our evill thoughts, *Greg.*

Christus Leo dicitur, propter fortitudinem; Agnus, propter innocentiam; Leo quod invictus, Agnus quia mansuetus. Ipse Agnus occasu vicit Leonem, qui circuit quærens quem devoret: Diabolus Leo dictus feritate, non virtute, Aug.

Of Hell.

Defin. *Hell is in all things contrary to Heaven; it is a place of torment, miserie and desolation, where the wicked shall endure the endlesse judgement of paine for their offences.*

ZEno the Stoicke taught, That the places of the Reprobates were separate

rate from the righteous, the one being pleasant and delectable, the other darkesome and damnable.

Hell is the Hold of horrour, distresse, and misery, the Cell of torment, griefe, and vexation.

The losse of Heaven is to the damned more grievous then the torment of hell, *Chryst.*

Hell is the land of darkenesse.

In Hell all torments are not alike, *Aug.*

Woe be to him, that by experience knoweth there is a Hell, *Chryst.*

Hell is the place of punishment, which God hath reserved for the reprobates.

In hell is no order, but a heape and Chaos of confusion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth alwayes, and the defect can never faile.

Hell is every where, where heaven is not.

The torture of a bad conscience, is the hell of a living soule, *Calvin.*

Good men have their hell in this world, that they may know there is a Heaven after death, to reward the vertuous; and wicked men escape torments in this world, becaufe they shall finde there is a judgement to come, wherein the wicked shall have punishment, according to the number of their offences, *Lactan.*

They that beleeve in Christ, have already over-come sinne and hell.

To them that are enamoured of the world, the

the remembrance of Hell is bitter.

The image of our ſinnes repreſents unto us the picture of Hell.

Hell like death is moſt incertaine, and a place of puniſhment moſt aſſured.

Hell is compared to the Labyrinth which *Dedalus* made, whoſe entrance is eaſie, but being once in, it is not poſſible to returne.

He that tempted Chriſt, will never ſpare men, *Bernard.*

If thy minde be not moved with the fire of Heaven, take heed leſt thy ſoule feele the flames of Hell.

Hell that is knowne no where, is every where; and though now never ſo private, yet in the end it will be moſt publike.

Envie is a picture or reſemblance of Hell.

Death holdeth his Standard in Hell, which is called the land of death.

Infernus locus eſt ſine menſura, profunditas ſine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis; ibi miſeriæ, ibi tenebræ, ibi horror æternus, ibi nulla ſpes boni, nulla deſperatio mali.

Noctes atque dies patet atri janua Ditis.

FINIS.

The Names of all the Christian and Heathen Authors in this Booke.

A

Augustine.
Ambrose.
Appian.
Archimedes.
Ælianus.
Aristotle.
Aristippus.
Anaxagoras.
Alexan. Severus.
Anselme.

B

Basil.
Bernard.
Bonaventure.
Boëtius.
Bullinger.
Bodinus.
Bias.
Becon.
Beza.
Bion.

C

Chrysostom.
Cyprian.
Clemen. Alexan.
Cassiodorus.
Collumella.
Cor. Agrippa.
Chrysippus.
Chilo.
Calvine.
Cicero.
Curtius.

D

Diogenes.
Diog. Laert.
Demosthenes.
Dionysius.

E

Eusebius.
Evagoras.
Erasmus.
Ennius.
Epictetus.
Euripides.

G

Gregory.
Guevara.

Galen.

The Authors Name.

Galen.
Guicciardine.

H

Hierom.
Horace.
Hermes.
Hippocrates.
Homer.

I

Iosephus.
Isidorus.
Iræneus.
Iustine.
Iustinian.
Isocrates.
Iamblicus.

L

Luther.
Lactantius.
Lod. Vives.
Livius.
Lucretius.
Lycurgus.

M

Macrobius.
Musonius.
Marc. Aurelius.
Musæus.
Menander.
Martial.

N

Nipius.

O

Origen.
Olaus.
Osorius.
Ovid.

P

Polycarpus.
Petrach.
Publius.
Plautus.
Plato.
Philo.
Pontanus.
Pacuvius.
Phocion.
Periander.
Pythagoras.
Plotinus.
Plutarch.
Pittacus.
Pindarus.
Petronius.
Plinius.
Psillus.

Q

Quintilianus.

R

Ramus.

S

Sirach.
Solon.
Socrates.
Stobæus.

The Authors Names.

Stobæus.
Saluſt.
Suetonius.
Silius Italicus.
Sophocles.
Seneca.
Sir *Thomas More.*
Sir *Philip Sidney.*

T

Thom. Aquinas.
Theodorus.
Thales.
Terence.
Tertullian.
Theopompus.
Theophraſtus.
Theocritus.

V

Vigetius.
Virgil.

X

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Xenophon.

Z

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